

A
PRESERVATIVE AGAINST POPERY

IN SEVERAL

Select Discourses

UPON THE

PRINCIPAL HEADS OF CONTROVERSY

BETWEEN

PROTESTANTS AND PAPISTS:

BEING WRITTEN AND PUBLISHED

By the most eminent Divines of the Church of England,

CHIEFLY IN THE REIGN OF KING JAMES II.

COLLECTED BY

THE RIGHT REV. EDMUND GIBSON, D.D.
SUCCESSIVELY LORD BISHOP OF LINCOLN AND LONDON,
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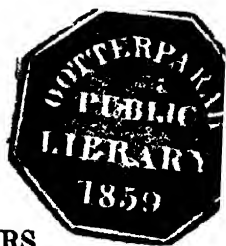
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A LIST OF WRITERS

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REFERRED TO IN THE WORK.

PETER ABELARD.

A. D. 1120.

THIS celebrated man was born near Nantes ; he studied so intently, that he soon excelled his instructor, William, Archdeacon of Paris. To render himself more perfect, he thought it requisite to attend the lectures of Anselm of Laon, who excited by jealousy of Abelard, forbade him to lecture in his neighbourhood ; and, therefore, he was obliged to return to Paris. Here his former favour was increased, wealth flowed in upon him, and dissipation was the consequence. He debauched Heloisa, niece of Falbert, Canon of Paris, while he was her tutor ; this being discovered, in order to appease the uncle, he privately married Heloisa ; and to avoid ecclesiastical censure, he sent her to abide in the convent of Argenteuil, and then to further his plans, denied her marriage. The uncle became enraged at being apparently thus cheated, and to be revenged deprived Abelard of his virility. After this event, Abelard and Heloisa both agreed to embrace a religious life : she at Argenteuil, and he at St. Denys, where his usual concourse of scholars still attended him ; the envy of those less successful than himself, soon pursued him, and persecution was the

natural result. A Council was summoned at Soissons to condemn his errors, he was confined, and his book on the Unity of God, and on the Trinity, was publicly burned. The Pope's Legate, who was his friend, speedily released him, and sent him back to his own monastery, where his denial of their patron saint, being Dionysius the Areopagite mentioned in Scripture, raised such a storm that he escaped only with his life to the territories of Thebaud, Count of Champagne, near Troyes; in a solitary place he resided at last in peace, and his pupils came from afar, and took up their abode in huts, around the rude chapel which he had built and dedicated to the Paraclete. Even here he was assaulted by his enemies, and compelled by Norbert and Bernard to leave his chosen retirement, and to accept the Abbey of St. Gildus, in the diocese of Nantes. The Paraclete and its dependencies he bestowed upon Heloisa, and got it confirmed to her and her nuns by Pope Innocent II. and the convent shortly rose into affluence, being still protected and visited by Abelard. In the year 1140, a Council was held at Sens, when St. Bernard accused Abelard of writing and teaching false doctrine on the subject of the Trinity, he was condemned; from this sentence Abelard appealed to Rome, but the Pope confirmed it and prohibited him from teaching: he retired to Cluny, thence to the monastery of St. Marcellus on the Seine, where he died sixty-three years old. His body was sent to Heloisa, and was buried in the Convent of the Paraclete.

Abelardi, Opera, cura Fr. Amboesa, 4to. Paris. 1616.

AGOBARDUS.

A. D. 813.

After the retirement of Leidrad from the See of Lyon Agobard was allowed to succeed him, though contrary to the

canons, he was nominated by his predecessor ; however he enjoyed the see till he was deposed by Louis the Godly, whose sons, Lothaire and Pepin, he had countenanced in their rebellion against their father ; however, on a reconciliation having been effected, Agobard was restored, and died A. D. 840. Agobard appears to have been enlightened beyond the acquirements of most of his contemporaries, and this not only in natural things, but spiritual also, for we have seen that he strives to dispel and annul the superstitious ignorance of the people, and the barbarous laws of the land ; and he endeavoured to bring back the Church from the corruptions of idolatry to a more scriptural worship ; wholesome discipline would have flourished greatly in his hands, but the times were adverse to improvement ; and by injudicious conduct he had made to himself enemies, by allowing a spirit of persecution to influence him, and especially by interfering in politics, that rock, which always has been, and will be fatal to the utility and quiet of every churchman who strikes upon it. His style is by no means pleasing, being heavy in language, and loaded with quotations, there is no ornament, no imagination, and generally plain reasoning.

Agobardi, Opera cura Baluz. 8vo. 2 vols. Paris. 1666.

——— Biblioth. Patr. Vol. ix. p. 1176.

ALAN, OF LISLE,

A D. 1215,

Surnamed the Universal Doctor, on account of his general knowledge, was Moderator of the Paris Academy ; wrote Commentaries on the Canticles ; on the Art of Preaching ; a Penitential ; on Parables ; Memorabilia ; Anticlaudianus, or a

Perfect Man, in verse ; the Lament of Nature ; against the Albigenses ; eleven Sermons on the Cherubim ; on the Incarnation, all published by C. Du Visch, Antwerp. 1653, fol. Commentaries on the Prophecies of Merlin, Francof. 1608 ; on the Philosopher's Stone, Ludg. Bat. 1600 ; against the Jews and Pagans, C. du Visch. Bibl. Cistert. Colon. 1656 : and a work intituled, *In how many ways*, shewing in what various ways a thing may be understood, either ill or well, in MS in Biblioth. Cistert.

ALBERTUS MAGNUS,

A. D. 1260,

Was born in Lavingea, in Suabia, A. D. 1205. He became one of the order of preaching friars, and was afterwards made Provincial in Germany, where he stayed, taking up his abode at Cologne. In A. D. 1260, he was ordained Bishop of Ratisbon, an office which he resigned in three years, returning to his monastery in Cologne, where he died A. D. 1280. His works are contained in twenty-one volumes in folio. The first six are occupied with Logic and Physics, the next five contain his Commentaries on Scripture. Vol. XII. is a series of Sermons and Prayers, Vol. XIII. is Commentaries on Dionysius the Areopagite, and an Abridgment of Divinity ; Vols. XIV., XV., XVI., are Commentaries on the Four Books of Sentences ; Vols. XVII., XVIII., are a Sum of Divinity ; Vol. XIX., is a Sum of the Creation, and the two last Volumes contain many miscellaneous Tracts and Discourses, some of which do not belong to him. Cura Pet. Jammy, Ludg. 1651.

ALCUINUS.

A. D. 780.

This man was one of the great lights of these dark times : he was Deacon of the Church of York, and pupil of the Venerable Bede, and of Egbert. So great was his fame, that Charlemagne sent for him into France to oppose Elepandus and Fœlix. In Hebrew, Greek, and Latin, he was well skilled, and benefited the French literature much by the lectures he delivered in the king's court. Charles gave him the rule over several abbeys, and at last settled him in the monastery of St. Martin at Louis, where he spent the concluding years of his life, teaching and informing not only those under his immediate dominion, but also founding or increasing the revenues and usefulness of the Academies of Paris, Tours, Fulda, Soissons, and others of minor importance : he was the grand patron and supporter of learning, and was regarded as being better acquainted with ecclesiastical knowledge than any man of his time. He died 804.

Alcuini, Opera, cura And. Quercitan. (vel du Chesne) Paris. 1617.

ALEXANDER, OF HALES,

A. D. 1230,

Was a Minim Friar, and was styled from his skill the Irrefragable Doctor. He wrote a Summary of Theology, of no value. Venet. 1576, Colon. 1622.

PETER DE ALIACO,

Bishop of Camray, in France, commonly called Cameracensis, a Cardinal of the Church of Rome, A. D. 1400. He wrote a

book, *De Reformatione Ecclesiæ*, A. D. 1414, and left it with the Council of Constance to judge of it.

JAMES ALMAIN,

DIED IN 1515,

Professor of Divinity in the College of Navarre at Paris. He defended the authority of Councils against Cajetan.

AMBROSE, BISHOP OF MILAN.

A.D. 374.

About the year A.D. 340, Ambrose was born, being descended from a Consular family; the place of his birth was most probably Treves, and his father was Prætorian Prefect of Gaul. After the death of his father, while he himself was yet young, his mother took him and his sister Marcellina, and his brother Latyrus back to Rome, where his sister dedicated herself to a life of virginity, and the conduct and precepts of her and her companions tended to instil the love of virtue into the mind of Ambrose. He applied to the study of the law, and obtained such fame by his skill, as to secure the friendship of Amicus Probus, Prefect of Italy, who first received him into his Council and then made him Governor of Liguria, of which Milan was the capital: his mildness gained the love of the people, and the wisdom of his government ensured their prosperity. The Arian bishop, Aulentius being dead, the bishops of the province assembled to choose a successor, but the jarring between the Orthodox and the Arians among the people made the choice difficult, as each party wished to instal a man of their own

creed, and tumult was the result; to allay which, Ambrose, who chanced to be at Milan, came into the church and addressed the people, exhorting them to peace, and quiet choice of a bishop: while yet speaking, a voice from the assembly saluted him as *Bishop Ambrose*, the parties united in the choice, and though he had not yet been baptized, the nomination was received with approbation by all except Ambrose himself, who strove by every means in his power to avoid the consecration, but finding it in vain, he was baptized November 30, A.D. 374, passed through the necessary orders in the course of a week, and was ordained bishop on the seventh of December following.

St. Ambrosii Opera, cura Monach. Benedictin. 2 vols. fol. Paris. 1686—90.

AMPHILOCHIUS, BISHOP OF ICONIUM.

A. D. 370.

Amphilochius was a native of Cappadocia, in early life he professed rhetoric, and practised at the bar as an advocate and judge, where he did not escape the charge of injustice. After some time, giving up his profession, he withdrew into seclusion at Ozizala, and cultivated his acquaintance with Gregory Nazianzen, and became known to St. Basil, events that paved his way to being consecrated Bishop of Iconium about the year 370.

St. Amphilochii Opera, edit. Gr. et Lat. a Fr. Combefisco, fol. Paris. 1644.

ANASTATIUS, THE ROMAN LIBRARIAN,

A. D. 870,

Was an Abbot Presbyter and Librarian of the Church of Rome: he was sent by the Emperor Louis to contract a marriage

between his daughter, and the son of the Emperor Basil the Macedonian, and when at Constantinople, took great part in the troubles which then distracted the Church. He was a very learned man, but more renowned for his collections than original compositions. He wrote the Lives of the Popes; they are printed in the Councils; of St. Demetrius, of St. Dionysius the Areopagite, of John the Almsgiver, these are published by Mabillon or Surius, or yet in MS.

ANSELM, ARCHBISHOP OF CANTERBURY.

A. D. 1093.

This celebrated prelate was a Burgundian, and born of an illustrious family: drawn by his love for learning, and the renown of Lanfranc, he went to the monastery of Bec, entered himself a monk in the twenty-seventh year of his age, and in about fifteen years was made abbot of his monastery. He was invited over to England to help in the filling up of many sees which William II. had suffered to remain vacant, and he himself was raised to the See of Canterbury. Disturbances were very soon excited between him and William, for Anselm desired to receive the Pallium from Urban II. and William was opposed to it. This was but the beginning of troubles, since both resolved firmly to maintain their rights; and as neither would yield, there seemed no hope of accommodation, especially when Anselm fled the country, and took refuge at the Court of Rome, where he was very honourably received by the Pope: he was recalled A. D. 1100, by Henry I. with whom he agreed no better than with his predecessor, till a compromise was effected, A. D. 1107, when Anselm returned and remained in peace till A. D. 1109, when he died.

S. Anselmi Opera, Norimb. fol. 1491.

———— cum not. J. Piccard. 4 vols. Colon. 1612.

———— ex recens. Gab. Gerberon. Paris. 1675. By far the best.

APOLLINARIUS, BISHOP OF LAODICEA. ^c

A. D. 362.

Apollinarius was son of a presbyter of the same name, a native of Alexandria, who removed from thence to Berytus, where he taught Greek. Afterwards he came to Laodicea, where he was made Presbyter, and his son, the younger Apollinarius a Lector or reader in that Church, of which the father afterwards became bishop.

THOMAS AQUINAS.

A. D. 1255.

The Angelical Doctor was a descendant of the Kings of Sicily and Arragon, and born A. D. 1224. After finishing his education, he privately assumed the Dominican habit, which his mother wished him to put off, and even seized him on his journey to Paris, whither his Society had sent him, but her prayers and entreaties were of no avail; and after two years of imprisonment by her, he escaped by the window and fled to Naples, thence to Rome. After remaining some time at Rome he went to Paris, and was made a Doctor of Theology, and taught in many of the chief academies of Italy, and finally settled in Naples. He died in the Monastery of Fossa Nova, in the fiftieth year of his age, honoured by all as the light and ornament of his times.

His works are printed in 17 vols. fol. Venet. 1490, and Noriberg. 1496.

St. Thomæ Aquin. Opera om. Antwerp. 18 vols. fol. 1612.

ARIUS.

A. D. 316.

Of the parentage and place of nativity of this man, who has made so much noise in the Christian Church, very little is known. It is supposed he was born in Lybia; and that he was presbyter of a Church in Alexandria is generally allowed. He is represented by Epiphanius as very tall, grave, and serious, yet affable and courteous. Of Arius's writings little remains.

ARNOBIUS.

A. D. 306.

Arnobius was originally a heathen of Sicca, in Africa, where he taught rhetoric with great reputation. It is said that the famous Lactantius was one of his disciples. He was converted to the Christian faith in the reign of Dioclesian, and almost immediately after his conversion wrote *seven books against the Gentiles*, in which he defends the Christian religion, and shews the folly and absurdity of the heathen worship.

ATHANASIUS.

A. D. 326.

It is supposed that Athanasius was born in Alexandria, about A. D. 296, and was principally educated by Alexander, Bishop of Alexandria, whom he succeeded in A. D. 326. He was cruelly persecuted by the Arians during the whole course of his episcopacy, which lasted forty-six years. By the influence of the Arians he was deposed in the year 335, and banished by Constantine to Treves. This Emperor falling sick in 337, caused him to be recalled, but his enemies once more

got him deposed, and put Gregory of Cappadocia in his place. He was declared innocent by the Council of Rome, A. D. 342, by that of Sardis, 347 : and was restored to his see in 349, but on the death of Constantine, he was once more banished by the Emperor Constantius, and was obliged to hide himself in the desert. About A. D. 360 he returned to Alexandria, but was shortly after banished by Julian. He was recalled by the Emperor Jovian and restored to his see ; but this sunshine was soon beclouded, for he was banished once more by the Emperor Valens in 367, by whom he was not long after recalled and established in his bishopric, where he died peaceably in 373. Athanasius considered Arianism as the most dangerous and destructive heresy that had ever sprung up in the Christian Church, and as such he strongly and successfully opposed it, asserting that those who held it had no right to the name of Christians, and that the *father of it was the devil*. Were he now alive, he would see much worse heresies, and more destructive of vital godliness in the Church.

ATTO, BISHOP OF VERCEIL.

A. D. 945,

The second of this name, was son of Aldegasius, and celebrated in his time as a most learned theologian and canonist. His works lay unpublished for a long time in the Vatican library, till D'Achery laid them before the public in his *Spicileg.* Vol. 1. p. 402.

AUGUSTINE,

A. D. 596.

This monk is more celebrated as a missionary than as an author. He was one of St. Gregory's monks, and made by

him president of a mission of forty monks into England, who landed in the Isle of Thanet on the south coast, and pursued their object with such zeal, and met with such success that the King Ethelbert, many of his courtiers, and multitudes of his subjects, became obedient to the faith which had indeed been long before known to them, and perhaps in greater purity, (for Queen Bertha was a Christian.) Augustine was the first Archbishop of Canterbury. There is extant of his writing Eleven Questions to Pope Gregory, together with that Pope's answers.

AUGUSTINE, BISHOP OF HIPPO,

A. D. 395.

Lagusta, a town of Numidia, was the place where St. Augustine was born, on the 13th of November, A. D. 354: his father's name was Patricius, a poor but respectable citizen of Lagasta, and his mother's, Monica. From his birth his mother took especial care of his religious education, putting him at once among the number of Catechumens; and being a lad endowed with a naturally good intellect, he was sent to Madura for its cultivation in useful learning; here he evinced that decided dislike to Greek literature which in a great measure accompanied him through life. The period from his fifteenth to his seventeenth year, when his father died, he passed in partial study and much dissipation at Carthage, mingling heathen authors with scriptural reading, and making the categories of Aristotle the test of all truth; the consequence of which was, his being led into doubts and errors concerning the nature and attributes of God; and his inability to account for the origin of evil made him a confirmed Manichean about the twentieth year of his age. The tender mother who could not prevent his wandering, still watched over and prayed for her son; and the

bishop to whom she had applied to reason with and convert her child, consoled her with this exhortation, "Go, continue your prayers, it is impossible that a son of so many tears should perish." St. Augustine left Carthage about the year 383, and after failing at Rome to support himself by teaching, he went as Professor of Eloquence to Milan, where he became acquainted with St. Ambrose, under whose directions he began to read the Scriptures anew, especially St. Paul's Epistles; this united to the spiritual instructions he received, and the ardent desire he possessed to discover the truth, induced such a feeling into his mind, that he saw God alone could be the effectual interpreter of his own word: therefore, he applied to Him by prayer, humbled himself by confession, sought to be delivered at once from his doubts and his iniquities, and received that answer of peace into his soul, which allayed its tumult, and shewed forth the power of Him, who can say to the storm, "Peace, be still." This event happened about the year 386, and resolving now to give up the study of Rhetoric, he withdrew into the country, to the house of a friend, employing his time in composing several works till Easter, 387, when he and his natural son Adeodatus, were baptized by St. Ambrose. Immediately quitting Milan in order to return to Africa, he arrived at Ostia, and preparing to embark, his mother died. After some delay he prosecuted his original design, reached his native city, and retired with some friends to an estate he had in the neighbourhood, here he lived in the practice of works of piety, and the composition of several of his works, till induced to go to Hippo with the hope of spiritually benefiting one of the Emperor's officers. Valerius, bishop of the place, desiring to have so eminently holy a man as an assistant in his church, ordained him against his will, A. D. 391: however, he took up his abode at Hippo in a monastery he built for men, and erected another for women, of which he constituted his sister,

Superior. Toward the end of the year 395, Valerius, feeling the infirmities of old age, desired that Augustine should be ordained co-bishop with himself of Hippo, which was agreed to and performed. The new dignity he supported with the modesty and external appearance that was creditable to him, and suitable to a discharging its functions with zeal and assiduity, being given to hospitality, and acting as the father of his clergy : the rule to be observed at his table he caused to be inscribed over it in these lines,

Quisquis amat dictis absentem rodere vitam,
Hanc mensam indignam noverit esse sibi,

A rule that should be the standing law of every house. From the year 412 to 428, he was deeply engaged in the controversy against the Pelagians, and both by his writings and preachings strongly defended the doctrine of free grace. These disputes cast a cloud over his latter days, which were destined to be still more enbittered by the besieging of the city of Hippo by the Vandals, under Genseric in May, 430. Weak from age and bowed down in spirit from seeing the surrounding desolation and misery, which he could not relieve, St. Augustine was seized with a fever, and died August 28, 430, in the 76th year of his age.

Augustini Opera, cura Morell. Paris, 1571—Lyons, 1571—Antwerp, 1577.

— — — cura Monachorum S. Benedicti. fol. 11 vol. Paris. 1690.

THEODORE BALSAMON,

A.D. 1180.

Was Chancellor of Constantinople, and at last raised to the see of Antioch—he was one of the ablest Canonists of the

period, and has left several Dissertations on, and Collections of, Canons, with Answers to Questions on Ecclesiastical Laws, and regulations to be found in Cotelierius, Justell, Leunclavius, and Beveridge's Pandects.

STEPHEN BALUZE, -

BORN A.D. 1631.

A French writer, educated at Toulouse, patronised by the Archbishop, on whose death he became librarian to Colbert. In 1670 he was appointed first Professor of Canon Law, and on the publication of his Lives of the Popes of Avignon, he obtained a pension, with the post of director of the royal college. But he was deprived of all afterwards on account of his attachment to the Cardinal Bouillon. He died in 1718. Baluze published editions of several works, particularly the Capitularia Regum Francorum, 2 vols. folio. Nova Collectio Conciliorum, in addition to Labbe, folio. He also compiled Histoire Genealogique de la Maison d'Auvergne, 2 vols. folio, and Histoire Tutelensis. At his death he was employed on an edition of St. Cyprian, which was published by Maran in 1726.

BASIL, BISHOP OF CÆSAREA,

A. D. 370.

Basil, commonly called the Great, was born of Christian parents in Cappadocia, about A.D. 328 or 329. He studied at Constantinople, where he had the opportunity of attending the lectures of the most eminent philosophers. He went to Athens

also, where he formed an intimate acquaintance with Gregory Nazianzen ; but he soon left that city, finding that it had lost almost all its ancient grandeur, the inhabitants employing their time in little else than trifles. On his return to Cæsarea he became assistant to Eusebius, bishop of that place, who dying in 370, Basil was elected in his place.

Canones S. Basillii, Gr. et Lat. cum Scholiis Theod. Balsamonis and Joan. Zonaræ. See Bishop Beveridge's *Pandects*, tom. ii. par. I. p. 47—150. Parisiis, 1839.

VENERABLE BEDE.

A.D. 701.

In the county of Durham this far celebrated man was born, A.D. 672, near Jarrow, at the mouth of the river Tyne: he commenced and finished his education under the direction of St. Benedict, Abbot of Bishop Wearmouth, between which place and Jarrow, under Ceolfrid, after Benedict's death, he spent his whole life. It cannot be expected, that in such a secluded contracted sphere, there should be much variety of incident in his life: accordingly, the different periods of it are marked only by the works written at the various times. His learning and writings made literature to be more sought after in England than it had been previously, and he was not only looked up to as the wonder and ornament of his age, but was also justly considered the enlightener of his country. He died of inflammation, A.D. 735, lamented as a loss to science, religion, and the nation at large. His works are very miscellaneous and numerous, and though so numerous, they are of small importance now. He has written upon grammar, concerning which others have written far better. His mathematical productions re-

garding arithmetic or astronomy, are of still less importance, shewing neither depth of science, nor skill of execution ; however these writings do not come within the scope of this work, therefore we shall dismiss them with this general notice and estimation of their kind and value.

Bedæ Opera, 3 vols. Paris. 1545.

———— 8 vols. folio, Basil. 1563.

———— 4 vols. folio, Colon. 1688.

The Ecclesiastical History, translated by T. Stapleton, 4to. Antwerp. 1565.

———— translated from Dr. Smith's edit. with Notes and Life, 8vo. Lond. 1723.

ROBERT BELLARMINE,

CARDINAL AND JESUIT.

A.D. 1542.

Was born in Tuscany, 1542. At the age of eighteen he was admitted a member of the order to which he proved so great an ornament, and in 1569 was ordained priest at Ghent. Soon after this he taught divinity at Louvain, and after living some years in the Low Countries, he returned to Rome, where he read lectures on theology with so much applause, that Pope Sixtus V. appointed him to attend his Legate to France, where he continued about ten months. After this he obtained several offices, and in 1599 was created a Cardinal, to which was added the Archbishopric of Capua, but this last he resigned in 1605. He was now employed in managing the affairs of the Court of Rome till 1621, when, on account of his health, he retired to the College of Jesuits, where he died on the 7th of September in the same year. He was held in such estimation by the people of Rome, that all ranks attended his funeral, and almost

venerated his body as that of a saint, which is a proof of the excellence of his character. No man, except Baronius, ever rendered the Church of Rome equal service with Bellarmine, whose controversial powers were felt and acknowledged by the number and weight of his Protestant adversaries. Yet his treatise on the Power of the Pope was objected to by some of his own communion, and his works were prohibited in France as derogatory to the rights of the Gallican Church. Though a Jesuit, he inclined very much to St. Augustine's opinions in the doctrine of grace and predestination. The best edition of his books on Controversy is that of Cologne, 4 vols. folio, 1615.

BERENGARIUS.

A. D. 1035.

Berengarius was born at Tours, in France, and studied under Fulbert at Chartres, which place he soon left, returning to his native town, where he was made successively Lecturer of the schools of St. Martin, and Chamberlain and Treasurer of the Church, but this city he also quitted, and went to Angers, where he was made Archdeacon; here he began publicly, under the countenance of the Bishop, to declare his notion of the Eucharist, in which he affirmed, that Christ was present only in a spiritual manner. A host of adversaries soon opposed him, among whom was Lanfranc. Berengarius wrote to him, explaining his opinion, and proving from the testimony of the Fathers, that there was neither novelty nor heresy in it. This communication was read in Council before Leo IX. A. D. 1050. Berengarius was thereupon excommunicated and compelled to retire from his church. He strove to interest William, Duke of Normandy, in his favour, but failed; finding no refuge in

William's dominions, he sought peace and retirement at Chartres. Meanwhile his doctrine spread rapidly, and Henry, king of France, resolved to summon a Council at Paris to check its progress, and cited Berengarius to appear before it, from which design, however, he was diverted by the remonstrance of Theodwin, bishop of Liege, who thought it useless to consider whether Berengarius was punishable, but said it was requisite duly to devise what punishment was suitable. In September, A.D. 1050, a Council was held at Vercelli, the Pope attending ; Berengarius' opinion was condemned. The ecclesiastical power at home, seconded by the state, was no less strenuous against this notion than the rulers of the Church abroad, and King Henry and the Bishops condemned the new heresy, and ordered that the author and propagators should recant under pain of death. Another Council was held at Tours in the year 1055, at which Berengarius was allowed to appear and defend himself, but he resolved to desert his former professed faith, and engaged to believe the commonly received opinion. He still, however, privately circulated and defended his previous notion, so that he again attracted the special notice of the see of Rome, where another Council was held, A.D. 1059, by Nicholas II., together with 113 bishops, here he again agreed to believe what the Council required, and subscribed an unqualified recantation, formed into the substance of a creed by Cardinal Hubert ; to this he did not adhere longer than it served to extricate him from his present difficulty. This final engagement, which he kept no better than the others, was entered into A.D. 1079, before Gregory VIII. and a Council assembled at Rome, where he abjured his creed and embraced the Romish faith ; he still, however, continued teaching his own opinions and died at the island of St. Cosmas, near Tours, faithful to his creed, but negligent of his oft repeated oath.

On the Eucharist, preserved by Mabillon, *Analect.* vol. ii. p. 486.

Disputations with Lanfranc in MS. preserved in Brazennose College, Oxford.

ST. BERNARD.

A.D. 1115.

This last of the Fathers of the Christian Church was born A.D. 1091, at Fontaine, a village in Burgundy, of which his father was lord. His mother, Alethe, had seven children, six sons and one daughter, over whom, with many others, St. Bernard had such influence, as to persuade them all to retire from the world with himself, and they went, A.D. 1113, to Cisteaux, the monastery of which place thus became so recruited with numbers and zeal, sent forth its members and founded other monasteries, among which was that of Clairvaux—to this Bernard and his brothers were sent, and Bernard was made Abbot. The zeal, learning, and talents of this remarkable man were too eminent long to remain in seclusion, employed only in founding and peopling abbeys, he was summoned to Councils, &c.; but the affair of greatest moment in which he was engaged was concerning the schism in the Church, in consequence of the conflicting claims of Innocent and Peter of Leon to the Papacy. Bernard espoused the side of Innocent, and procured him to be recognized by the Kings both of France and England, various states in Italy also were induced by him to acknowledge and be reconciled to Innocent. The Duke of Guienne he terrified into obedience by the manner and matter of his denunciations, and finally his influence

and exertions entirely healed the divisions and restored peace. Bernard now sought retirement in his retreat at Clairvaux, but was again summoned forth to oppose the doctrines of the celebrated Abelard. But his work of most consequence at this time was preaching on behalf of the crusade to be undertaken by Lewis, and such was his zeal, that hosts volunteered in the holy service. He died 20th of August, 1153, leaving behind him no less than 160 monasteries of his order.

S. Bernardi Opera, 2 vols. 4to. Venet. 1515.

———— folio, Lugd. 1558.

———— Antverp. 1620.

———— cura J. M. Horst, 5 vols. folio, Paris. 1645.

———— cura J. Mabillon, in 2 vols. folio, or 8 vols. 8vo. Paris. 1690. Best edition.

DAVID BLONDELL,

A.D. 1591.

A Protestant divine, was born at Chalons, 1591. He wrote a defence of the Reformed Churches of France, in answer to the Bishop of Luçon, afterwards Cardinal Richelieu, which gained him great reputation. The national Synod of Charenton chose him Honorary Professor in 1645, and on the death of Vossius he succeeded him at Amsterdam as Professor of History, where he died in 1655. His principal works are—Explications on the Eucharist; on the Primacy of the Church; Treatise on the Sybils; and on Bishops and Presbyters. Some of his persuasion, however, were displeased with him for having refuted the idle tale of Pope Joan.

BOETIUS,

A. D. 510.

Sprung from one of the most illustrious families of Rome, An. Man. Torq. Severin. Boetius was educated according to his rank, for eighteen years he studied at Athens, the University of the Roman world. A.D. 487 he was created Consul, he was afterwards raised by Theodoric to be Magister Palatii; in 510 he again bore the Consular office, and in 522 he was constituted Consul for the third time. Shortly after this he fell into suspicion with Theodoric, and there were not wanting accusers to hasten the downfall of a favourite: Gaudentius Opilio and Basilus charged him with endeavouring to restore Rome to its original republican government; the accusation was believed, or at any rate acted on, and Boetius was sent by the King to expiate his virtues in a prison at Pavia, where, after some time had elapsed, he was beheaded by the King's order. Boetius was the author of several works on Theology, Philosophy, Science, Logic, with some controversial works.

Boethii Opere, Veret. 1491.

———— Basil. 1546.

———— cum Com. Var. Basil. 1570.

Boccius, Consol. of Philosoph. translated by Geoffrey Chaucer, and printed by Caxton.

The Boke of Comfort, called in Latin, Boetius de Consol. Philosoph.; translated into Englesse tongue; in Verse, by John Wallwaem, enprinted in the exempt monastery of Tavestock, Denshyre.; by me, Dan Thomas Rychard Monke, of the said Monastery, 4to. 1525. Perhaps the scarcest book in the English language.

The Boke of Comfort, by Richard, Lord Viscount Preston, 8vo. Lond. 1695, sec. edit. 8vo. Lond. 1712.

———— by the Rev. Phil. Redpath, with Notes and Illustrations, 8vo. Lond. 1785.

JOHN BONA, A CARDINAL, .

A. D. 1609.

Was born at Mondovi, in Piedmont, of a noble family. At the age of fifteen he entered a monastery of the order of St. Bernard, near Pignerol, and at the proper age was ordained priest, when he was sent to officiate as a teacher at Mondovi. He afterwards became Prior of Aslè, Abbot of Mondovi, and General of his order, 1651. Pope Alexander VIII. admitted him to his particular friendship, and would have conferred the cardinalship on him, but Bona at that time declined the dignity, though he accepted it from Clement IX. in 1669. He died at Rome in 1674. His principal work is entitled "*Rerum Liturgicarum*," folio, 1671, but the best edition is that of Turin, in 1753, 3 vols. 4to. The other works of the Cardinal are devotional, except one on Church Music, *De Divina Psalmodia deque Variis ritibus omnium Ecclesiarum in Psallendis divinis officiis*, 1663, 4to.

JOHN BONAVENTURA,

A. D. 1255.

Called the Seraphic Doctor, was born in Tuscany, A. D. 1221, assumed the habit of the Minim friar, A. D. 1243. He took his degree as Doctor together with Thomas Aquinas, and

was made General of his order, A.D. 1256. In A.D. 1274, he was created Cardinal of Albany by Pope Gregory X. whom he had been the means of raising to the Popedom. He was subsequently canonized. He died at Lyons in A.D. 1274, generally regretted, as the second of the two great Romish lights that illumined this age.

As the Psalter of Bonaventure has excited much discussion, I have here added a summary of the evidence of its authenticity and character, which is of some importance. The edition in my possession is in black letter, exceedingly contracted and illuminated, and printed probably about 1460, having neither title-page nor date. Its title is as follows: *Incipit Psalterium Beatæ Virginis, compilatum per Bonaventuram, in honorem Genetricis Divini nostri Jesu Christi, totius humani generis Salvatoris.* The volume also contains several other documents.

From Alban Butler's edition of the Lives of the Saints, commended by the signatures of the Papal hierarchy in Ireland, there is the following account of the saint:—

“Saint Bonaventure, the great light and ornament of the holy order of St. Francis, for his extraordinary devotion, ardent charity, and eminent skill in sacred learning, is surnamed the Seraphic Doctor. He was born at Bagnarea, in Tuscany, in the year 1221, of pious parents, named John of Fiduzza and Mary Ritelli. He was christened by the name of John, but afterwards received that of Bonaventure, on the following occasion: in the fourth year of his age, he fell so dangerously sick that his life was despaired of by the physicians. His mother, in excessive grief, had recourse to the Almighty Physician, by earnest prayer; and going into Umbria, cast herself at the feet of St. Francis of Assisium, with many tears begging his intercession with God for the life of her son. St. Francis was moved to compassion by the tears of his mother, and at his prayer the child recovered so perfect a state of health, that he was never known to be sick from that time till the illness of which he died. The glorious saint at whose petition God granted this favour saw himself near the end of his mortal course, and, foretelling the graces which the divine goodness

prepared for this child, cried out in a prophetic rapture, '*O buona ventura!*'—that is, in English, good luck, whence the name of Bonaventure."

The same hagiographer proceeds to expatiate on the character and devotions of St. Good Luck in the following terms:—

"He gave on that and every other occasion proofs of his tender devotion to the blessed Virgin. When he was first made General, he put his order under her special patronage. He regulated many pious exercises of devotions to her; composed his *Mirror of the Virgin*, setting forth her graces, virtues, and prerogatives, with many prayers, which are tender and respectful effusions of the heart, to implore her intercession. He published the praises of the Mother out of devotion to the Son, and to extend his glory. Pope Clement IV. nominated St. Bonaventure Archbishop of York; being assured how agreeable he would be to that Church, to the King of England, and his whole kingdom. But St. Bonaventure having first, by earnest prayer, begged that God would preserve him from so great a danger, went and cast himself at the feet of his Holiness, and, by tears and entreaties, extorted from him a discharge from that burden. He held a General Chapter at Paris in 1266; and in the next, which he assembled at Assissium, he ordered the triple salutation of the blessed Virgin, called the *Angelos Domini*, to be recited every evening at six o'clock."

To shew, in the next place, how truly the Church of Rome affixes her imprimatur on the saint, and her seal on his doctrine, I quote the following collect from the Missal for the use of the Laity, printed by Dolman, 61, New Bond-street, A.D. 1840, and approved and signed by the four titulars of England—*viz.*, Thomas, V.A.M.D.; Peter Augustine (that is, Dr. Baines), V.A.W.D.; John, V.A.N.D.; and Thomas, V.A.L.D.:—

"We beseech thee, O Lord, that the annual solemnity of holy Bonaventure, thy confessor and bishop, may render us acceptable to thy mercy, that by these offices of pious expiation, while a blessed retribution attends him, he may procure for us the gift of thy grace."

At p. 32, to which the Rubric refers us, we find these words :—

“ O God, who didst give to thy people blessed Bonaventure as a minister of eternal salvation, grant, we beseech thee, that we may deserve to have him as an intercessor in heaven, whom we have had a doctor of life upon earth.”

Or as in the Roman Missal, published by Keating and Brown :—

“ O God, who didst give blessed Bonaventure to thy people for a minister of eternal salvation, grant, we beseech thee, that he who was the instructor of our life here on earth may become our intercessor in heaven.”

Here, then, we have Bonaventure recognised not merely as a saint and intercessor, but as a doctor, or teacher, or instructor of the lives of Roman Catholics. The weight and worth of this saint's instructions no Roman Catholic can dispute. He is recognised as a teacher on earth and an intercessor in heaven. If Romanists approve his teaching, we charge them with idolatry. If they condemn his teaching, we ask how they have canonized and beatified him ; how they refer to him both in the Breviary and Missal as a teacher and intercessor ; and how they print and reprint nine editions of his work in so many years ?

The first Psalm in the Psalter of Bonaventure runs thus :—

“ *Psalmus* 1.

Beatus vir qui diligit nomen
tuum, Maria Virgo : gratia tua
animum ejus confortabit.

Tanquam aquarum fontibus ir-
rigatum uber : in eo fructus jus-
titiae propagabis.

Benedicta tu inter mulieres, per
credulitatem cordis sancti tui.

“ *Psalm* 1.

Blessed is the man who loveth thy
name, O Virgin Mary : thy grace
shall strengthen his heart.

As a fertile spot watered by the
streams : thou shalt plant in him the
fruits of righteousness.

Blessed art thou among women,
for the believing disposition of thy
sacred heart.

Universas enim foeminas vincis pulchritudine carnis ; superas angelos et archangelos excellentiâ sanctitatis.

Misericordia tua et gratia ubique prædicatur : Deus operibus manuum tuarum benedixit. Gloria Patri," &c.

For in the beauty of thy person thou surpassest all women ; thou excellest angels and archangels in the advancement of holiness.

Thy mercy and grace are every where set forth : and God hath blessed the operations of thy hands. Glory be to the Father," &c.

" Psalmus 2.

Quare fremuerunt inimici nostri, et adversum nos sunt meditati inania ?

Protegat nos dextera tua, mater Dei ; ut acies terribilis confundens et destruens eos.

Venite ad eam in qui laboratis et tribulati estis, et dabit refrigerium animabus vestris.

Accedite ad eam in tentationibus vestris, et stabiliet vos serenitas vultus ejus.

Benedicite illam in toto corde vestro ; misericordia cuius illius plena est terra. Gloria Patri," &c.

" Psalm 2.

Why do our enemies rage, and imagine vain things against us !

Let thy right hand protect us, Mother of God : as a terrible God, confounding and destroying them.

Come unto her all ye that labour and are heavy laden, and she will give rest unto your souls.

Come to her in your temptations, and the serenity of her countenance shall establish you.

Bless her with your whole heart, for the earth is full of her mercy. Glory be to the Father," &c.

" Psalmus 2.

Domina, quid multiplicati sunt qui tribulant me ? in tempestate tua persequeris et dissipabis eos.

Dissolve colligationes impietatis nostræ : tolle fasciculos peccatorum nostrorum.

Miserere mei, Domina, et sana infirmitatem meam : tolle dolorem et angustiam cordis mei.

" Psalm 3.

O Lady, how are they increased that trouble me ? in thy wrath shalt thou persecute and scatter them.

Loosen the bonds of our iniquities : remove the burdens of our sins.

Have mercy upon me, O Lady, and heal my infirmities : take away the pain and anguish of my heart.

Ne tradas me manibus inimicorum meorum : et in die mortis meæ conforta animam meam.

Deduc me ad portam salutis : et spiritum meum redde Factori et Creatori meo. Gloria Patri," &c.

" *Psalmus 4.*

Cum invocarim exaudisti me, Domina ; et e sublimi solio tuo mei dignata es recordari.

A rugientibus leonibus præparatis ad escam, et de manibus quærentium me, liberabit me gratia tua.

Quoniam benigna est misericordia et pietas tua, in omnes qui invocant nomen sanctum tuum.

Benedicta sis, Domini, in æternum ; et majestas tua in sæculum.

Glorificate eam, omnes gentes in virtute vestra ; et cuncti populi terræ, extollite magnificentiam ejus. Gloria Patri." &c.

" *Psalmus 5.*

Verba mea auribus percipe, Domina ; et ne avertas a me speciositatem vultus me.

Converte luctum nostrum in gaudium, et tribulationem nostram in jubilationem.

Corruant ante pedes nostros inimici nostri ; virtute tua eorum capita conterantur.

Benedicat te omnis lingua ; et

Deliver me not over unto mine enemies : but support my soul in the day of my death.

Conduct me to the gate of salvation : and restore my soul to him who hath created and made me. Glory be to the Father," &c.

" *Psalm 4.*

Thou hast heard me when I called, O Lady ; and from thy lofty throne thou hast vouchsafed to remember me.

From roaring lions ready to devour me, and from the hands of those who seek me, thy grace shall deliver me.

For thy mercy and tenderness is beneficent toward all those who call upon thy sacred name.

Blessed be thou, O Lady, for ever ; and thy majesty throughout all ages.

Glorify her, all ye Gentiles, in your strength ; and all ye people of the world, extol her grandeur. Glory be to the Father," &c.

" *Psalm 5.*

Hear my words with thine ears, O Lady ; and turn not away from me the beauty of my countenance.

Turn my mourning into joy, and my sorrow into exultation.

Let our enemies fall before our feet ; let their heads be bruised by thy power.

Let every tongue bless thee : and

nomen sanctum tuum confiteatur
omnis caro.

Spiritus enim tuus super mel
dulcior; et hæreditas super mel et
favum. Gloria Patri," &c.

" Psalmus 6.

Domina, me in furorrem Dei sinas
corripi me, neque in ira ejus ju-
dicari.

Propter honorem nominis tui,
Domina, propitietur nobis fructus
gloriosi ventris tui.

De porta inferi et de ventre
abyssi, tuis sanctis precibus libera
nos.

Aperiantur nobis januæ sem-
piternæ; ut enarremus in æter-
num mirabilia tua.

Quia non mortui neque qui in
inferno sunt laudabunt te, Do-
mina; sed qui tua gratia vitam
æternam obtinebunt. Gloria Pa-
tri," &c.

" Psalmus 7.

Domina mea, in te speravi: de
inimicis meis libera me, Domina.

Conclude ora leonis et dentes
ejus: labia persecutorum con-
stringe.

Non moreris propter nomen
tuum, facere nobis misericordiam
tuam.

Splendor vultus tui fulgeat su-
per nos, ut servetur conscientia
nostra apud Altissimum.

let all flesh give thanks unto thy holy
name.

For thy breath is sweeter than
honey; and the possession above
honey and the honeycomb. Glory be
to the Father," &c

" Psalm 6.

O Lady, leave me not to be rebuked
in the indignation of God, nor to be
judged in his displeasure.

For the honour of thy name, O
Lady, let the fruit of thy glorious
name be propitious to us.

From the portals of hell and the
depths of the abyss, deliver us by thy
holy prayers.

Let the everlasting doors be opened
to us; so shall we declare for ever thy
wondrous deeds.

For the dead shall not praise thee,
Lady, neither they that are in hell,
but they who, through thy grace, shall
attain everlasting life. Glory be to the
Father," &c.

" Psalm 7.

O my Lady, in thee have I put my
trust; deliver me, O Lady, from mine
enemies.

Stop the mouths of the lion, and his
teeth: close the lips of my persecutors.

Do not delay, for thy namesake, to
perform unto us thy mercy.

Let the brightness of thy face shine
upon us, that our conscience may be
kept pure before the Most High.

Si persequatur inimicus animam meam, Domina, adjutorio tuo conforter, ne vibret gladium suum contra me. Gloria Patri," &c.

" *Psalmus* 8.

Domina, Dominus noster factus est frater noster et Salvator noster.

Ut ignis in rubo et ros in volvere, descendit in te æternum verbum Dei.

Spiritu sancto fœcundante, obumbravit te virtus Altissimi.

Benedictus sit mundissimus conceptus tuus; benedictus sit partus tuus virginis.

Benedicta sit munditia carnis tuæ; benedicta sit dulcedo misericordiæ cordis tui. Gloria Patri." &c.

" *Psalmus* 9.

Confitebor tibi, Domina, in toto corde meo, et narraho in populis laudem et gloriam tuam.

Tibi enim debetur gloria, et gratiarum actio, et vox laudis.

Invenient gratiam peccatores apud Deum, per te inventricem gratiæ et salutis.

Respirent ad indulgentiam humiles penitentes; sana contritiones cordis eorum.

In pulchritudine pacis et requie opulenta; cibabis nos post la-

If the enemy shall persecute my soul, O Lady, let me find support in thy help, lest he raise his sword against me. Glory be to the Father," &c.

" *Psalm* 8.

O Lady, our Lord has become our brother and our Saviour.

As the fire in the bush and the dew in the fleece, so descended on thee the eternal word of God.

The Holy Spirit making fruitful the power of the Most High overshadowed thee.

Blessed be thy pure conception; blessed be thy virgin childbirth.

Blessed be the purity of thy flesh; blessed be the sweetness of the mercy of thy heart. Glory be to the Father," &c.

" *Psalm* 9.

I will confess unto thee, O Lady, with my whole heart, and tell among the people thy praise and glory.

For unto thee glory is due, and the giving of thanks, and the voice of praise.

Sinners shall find grace with God, through the inventress of grace and salvation.

Let the humble penitents breathe after indulgence, heal thou the bruises of their hearts.

Thou art rich in the beauty of peace

borem peregrinationis nostræ.
Gloria Patri," &c.

" *Psalmus* 10.

In Domina confido, propter
dulcedinem misericordiæ nominis
sui.

Oculi ejus in pauperem respi-
ciunt, et manus ejus ad pupillum
et viduam sunt extentæ.

Exquirite illam a juventute ves-
tra; glorificabit vos ante faciem
populorum.

Misericordia illius nostrorum
auferat multitudinem peccato-
rum, et fecunditatem nobis con-
ferat meritorum.

Extende ad nos brachium tuum,
Virgo gloriosa; et ne avertas a
nobis gloriosum vultum tuum.
Gloria Patri," &c.

" *Psalmus* 11.

Salvum me fac, Mater pulchræ
delectionis, fons clementiæ, et
dulcedo pietatis.

Gyrum terræ sola circuis, ut
subvenias invocantibus te.

Pulchræ sunt viæ tuæ, et se-
mitæ tuæ pacifiæ.

In te refulget species castitatis
lumen justitiæ, et splendor veri-
tatis.

Amicta solari lumine sicut ves-
timento; duodecim stellarum co-
rona rutilans radianti. Gloria
Patria," &c.

and in rest; thou shalt refresh us
after the labour of our pilgrimage.
Glory be to the Father," &c.

" *Psalm* 10.

In the Lady put I my trust, for the
sweetness of the mercy of her name.

Her eyes consider the poor, and her
hands are extended to the orphan and
the widow.

O seek after her from youth; she
will glorify you before the face of the
world.

Let her mercy take away the mul-
titude of our sins, and confer upon us
an abundance of merits.

Stretch forth thine arm unto us,
glorious Virgin; and turn not away
from us thy glorious face. Glory be
to the Father," &c.

" *Psalm* 11.

Save me, O Mother of exquisite
delight, fountain of mercy, and sweet-
ness of piety.

Thou alone encompassst the cir-
cuit of the earth, that thou mayest
succour them that cry unto thee.

Thy ways are fair, and thy paths
peaceful.

In thee shines the beauty of chas-
tity, the light of righteousness, and
splendour of truth.

Thou art clad with sun-light as with
a garment; sparkling with the radiant
wreath of the twelve stars. Glory be
to the Father," &c.

“ *Psalmus* 12.

Usquequo, Domina, oblivisceris me, et non liberas in die tribulationis ?

Usquequo exaltabitur inimicus meus super me ? potentia virtutis tuæ contere ipsum.

Aperi oculos misericordiæ tuæ, ne inimicus noster adversus nos prævaleat.

Magnificamus te gratiæ inventricem, per quam sæcula reparantur.

Exaltata super choros angelorum ante thronum Dei, ora pro nobis. Gloria Patri,” &c.

“ *Psalmus* 18.

Cœli enarrant gloriam tuam ; et unguentorum tuorum fragrantia in gentibus est dispersa.

Respirate ad illam, perditī peccatores ; et perducet vos ad indulgentiæ portum.

In hymnis, et psalnis, et canticis, pulsate viscera ejus, et stillabit vobis gratiam dulcedinis suæ.

Glorificate eam, justi ante thronum Dei, quia fructu ventris ejus estis justitiam operati.

Laudate eam, cœli cœlorum ; et nomen ejus glorificet omnis terra. Gloria Patri,” &c.

“ *Psalm* 12.

How long wilt thou forget me, O Lady, and not deliver me in the day of my tribulation ?

How long shall mine enemy exult over me ? Oh, crush him with the power of thy strength !

Open the eyes of thy mercy, that our adversary prevail not against us.

We magnify thee, the inventress of grace, by whom the world is restored.

Oh, thou that art exalted above the angelic choirs, plead for us before the throne of God ! Glory be to the Father,” &c.

“ *Psalm* 18.

The heavens declare thy glory ; and the fragrance of thy ointments is diffused among the nations.

Breathe after her, ye lost sinners ; and she shall lead you to the haven of her indulgence.

Apply to the bowels of her mercies with hymns, and psalms, and canticles ; and she will drop on you the grace of her sweetness.

Glorify her, ye righteous, before the throne of God, for ye have worked out righteousness by the fruit of her womb.

Let the heaven of heavens praise her ; and let all the earth glorify her name. Glory be to the Father,” &c.

“ Psalmus 21.

Deus, Deus meus, respiciat in me mēritis tuis, Virgo semper Maria

Domina mea, clamavi ad te per diem et noctem, et fecisti cum servo tuo misericordiam tuam.

Quia ego speravi in misericordia tua : sempiternum a me opprobrium abstulisti.

“ Psalm 21.

Let God, my God, regard me for the sake of thy merits, O ever Virgin Mary.

Oh, my Lady ! I have cried unto thee day and night, and thou hast performed thy mercy unto thy servant.

Because I have hoped in thy mercy: thou hast removed me from everlasting shame.

At the close of the Psalms, and immediately after the Te Deum, there is a new version of the Athanasian Creed, not likely to be more palatable to those who dislike that venerable document than its more orthodox form :

The Athanasian Creed.

“ Quicumque vult salvus esse, ante omnia opus est ut teneat de Maria firmam fidem ; quam nisi quisque integram inviolatamque servaverit, absque dubio in æternum peribit. Ipsa sola virgo manens peperit. Sola cunctas hereses interemit. Confundatur et erubescat Judæus, qui dicit Christum ex Josephi semine esse natum. Confundatur Manichæus, qui dicit Christum fictum habere corpus. Palleat omnis qui hoc ipsum aliunde quam de Maria dicit assumpsisse. Hæc est fides de Maria Virgine ; quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit.”

“ Whoever wishes to be saved, it is necessary above all things that he hold a firm faith concerning Mary ; which, unless every one keep whole and inviolate, without doubt he will perish for ever. She is the only woman that remained a virgin, and yet brought forth. She alone destroys all heresies. May the Jew be confounded and blush, who says that Christ was born of the seed of Joseph. May the Manichean be confounded, who says that Christ had the semblance of a body. May every one be ashamed who says that he assumed this body otherwise than from Mary. This is the faith respecting the Virgin Mary ; which, unless every one faithfully and firmly believe, he cannot be saved.”

"Psalmus 130.

De profundis clamavi ad te, Domina. Fiant aures tuæ intendentes in vocem laudis et glorificationis meæ. Libera me de manu adversariorum meorum," &c. &c.

"Te Deum.

Te Matrem Dei laudemus, te Mariam virginem profiteamur. Te Eterni Patris spousam omnis terra veneratur. Tibi omnes angeli et archangeli, tibi throni et principatus fideliter deserviunt. Tibi omnes potestates et omnes virtutes cœli cœlorum et universæ dominationes obediunt. Tibi omnes chori, tibi cherubim et seraphim exultanter assistunt. Tibi omnis angelica creatura incessabili voce proclamatur, Sancta, Sancta, Sancta Maria, Dei Genetrix, mater et virgo. Pleni sunt cœli et terra majestatis gloriæ fructus ventris tui. Te gloriosus apostolorum chorus sui Creatoris matrem collaudant. Te beatorum martyrum cœtus candidatus Christi genetricem glorificat. Te gloriosus confessorum exercitus Trinitatis templum appellat. Te sanctorum virginum chorea amabilis virginitatis et humilitatis exemplum prædicat. Te tota cœlestis curia regiæm honorat.

"Psalm 130.

From the depths have I cried unto thee, O Lady. Let thine ears be attentive to the voice of my praise and glorification of thee. Deliver me from the hand of mine adversaries," &c. &c.

"The Te Deum.

We praise thee as the Mother of God, we profess thee, Mary a virgin. All the earth doth worship thee as the spouse of the Eternal Father. Thee all angels, thee thrones and principalities faithfully serve. Thee all the powers and virtues of the highest heavens and all empires obey. Thee all the choirs, thee cherubim and seraphim joyfully stand by. To thee every angelic creature incessantly cries, Holy, Holy, Holy Mary, Mother of God, a mother and yet a virgin. The heavens and the earth are full of the majesty of the glory of the fruit of thy womb. The glorious company of the apostles praise thee as the mother of their Creator. The white-robed assembly of the blessed martyrs glorify thee as the mother of Christ. Thee the glorious army of confessors address as the temple of the Trinity. Thee the lovely band of holy virgins set forth as the pattern of virginity and humility. Thee the whole court of heaven honours as their queen. Thee the church cele-

Te per universam orbem ecclesia invocando concelebrat, matrem divinæ majestatis, venerandam te veram regis cœlestis puerperam, sauctam quoque dulcem et piam. Tu angelorum domina. Tu paradisi janua. Tu scala regni cœlestis, et gloriæ tu thalamus. Tu arca pietatis et gratiæ. Tu vena misericordiæ. Tu spousa et mater Regis Eterni. Tu templum et sacrarium Spiritus Sancti. Totius beatissimæ Trinitatis nobile triclinium. Tu mediatrix Dei et hominum, amator mortalium, cœlestium illuminator. Tu pugnantium advocata, pauperum juvatrix, et refugium peccatorum. Tu erogatrix munerum sequatrix ac terror demonum et superborum. Tu mundi domina. cœli reginâ. Post Deum sola spes nostra. Tu salus te invocantium, portus naufragantium, miserorum solatium, penitentium refugium. Tu mater omnium beatorum, gaudium plenum post Deum omnium supernorum civium solatium. Tu promotrix iustorum et gregatrix errantium, promissio patriarcharum. Tu veritas prophetarum, preconium et doctrix apostolorum, magistra evangelistarum. Tu fortitudo martyrum, exemplar confessorum, honor et festivitas virginum. Tu ad liberandum exulem hominem filium Dei suscepisti in utero. Per te expugnato hoste antiquo

brates throughout the whole world by invoking thee as the mother of the divine Majesty, as the adorable bearer of the heavenly King, as holy, sweet, and pious. Thou art the lady of angels. Thou art the gate of Paradise. Thou art the ladder of the heavenly kingdom. Thou art the bed of glory. Thou art the ark of piety and of grace. Thou art the vein of mercy. Thou art the spouse and mother of the King Eternal. Thou art the temple and sacristy of the Holy Spirit. Thou art the noble triclinium [a couch for three persons] of the blessed Trinity. Thou art the mediatrix of God and men, the lover of mortals, and the enlightener of immortals. Thou art the advocate of warriors, the assistant of the poor, the refuge of sinners. Thou obtainest gifts. Thou art the destruction and the terror of demons and of the haughty. Thou art the lady of the world, queen of heaven. After God, thou art our only hope. Thou art the salvation of them that invoke thee, a harbour to the shipwrecked, the comfort of the wretched, the refuge of penitents. Thou art the mother of all saints, and, after God, the plenary joy of all the heavenly citizens. Thou promotest the just, and gatherest home the erring. Thou art the truth of the prophets, the herald and teacher of apostles, the mistress of evangelists. Thou art the courage of martyrs, the model of confessors, the honour and festivity of virgins. Thou

sunt aperta fidelibus regna
 cœlorum. Tu cum filio tuo sedes
 in gloria Patris. Tu Christum
 pro nobis rogas, Virgo Maria,
 quem nos ad judicandum credi-
 mus esse venturum. Te ergo
 poscimus nobis tuis famulis
 subvenire, qui pretioso sanguine
 filii tui redempti sumus. Eternâ
 fac, pia Virgo, cum sanctis tuis
 nos gloriâ numerari. Salvum fac
 populum tuum ut simus participes
 hereditatis filii tui. Et rege nos
 et sustode nos in eternum. Per
 singulos dies, O pia, te salutamus
 et laudare te cupimus in eternum
 mente et voce. Dignare, dulcis
 Maria, nunc et semper sine delicto
 servare. Miserere nobis, pia,
 miserere nobis. Fiat misericordia
 tua magna nobiscum, quod in te
 Virgo Maria, confidimus. In te,
 dulcis Maria, speramus nos;
 defendas in eternum. Te decet
 laus, te decet imperium. Tibi
 virtus et gloria in secula secu-
 lorum. Amen."

didst receive in thy womb the Son of
 God, in order to deliver exiled man.
 Through thee the old enemy being
 routed, the gates of heaven were flung
 open to the faithful. Thou with thy
 Son sittest in the glory of the Father.
 Do thou pray to Christ for us, whom
 we believe comes to be our Judge, O
 Virgin Mary. We therefore beseech
 thee to aid thy servants, who are
 redeemed with the precious blood of
 thy Son. Grant, O pious Virgin,
 that we may be numbered with thy
 saints in glory everlasting. Save
 thy people, and make us partakers of
 the inheritance of thy Son. Both
 govern us and keep us for ever. Day
 by day we honour thee, and desire
 with mind and voice to praise thee for
 ever. Be pleased, O sweet Mary, to
 keep us without sin now and for ever.
 Have mercy upon us, O pious Lady,
 have mercy upon us. Let thy great
 mercy lighten upon us, because we put
 our trust in thee, O Virgin Mary. In
 thee, O sweet Mary, we hope; defend
 us for ever. Praise and empire
 become thee. To thee be virtue and
 glory for ever and ever. Amen."

After reading this gross perversion of one of the most ancient and beautiful hymns of praise in the catholic Church, the reader will perhaps ask, if these dreadful blasphemies and idolatry are recognised still, and in the nineteenth century, in the Romish Church? Not only are these very blasphemies sanctioned and authorized by the Papal authorities at Rome, but the whole

Psalter also. I have now a republication of the Psalter of Bonaventure and the Te Deum in Italian, under the highest authority; and of so popular a character is this production, that it has actually gone through nine editions in four years. The title of this work, which puts a stop to all future abjurations of Bonaventure's Psalter on the part of Romanists, is as follows: "Tributo Quotidiano di affettuose preghiere et Lodi per ciascun Giorno della settimana Alla Immacolata Madre Di Dio Madre di Misericordia et Refugio de Peccatori, Maria S.S. on de godere del materno suo patrocinio in ogni di della, vita e speiralmente negli estremi Bisogni della morte tratte dalle opere Del Seraf. D. S. Bonaventura con breve e utilissimo per assistere alla S. messa e visitare la via crucis ed altre aggiunse. Roma. Vendibile nella Libreria Marini Piazza del Collegio Romano N. 4. 1836."

At the end of the work is the Papal and Archiepiscopal authority thus: "Reimprimatur Fr. Angelus V. Modena S.P.M.S." And also: "Reimprimatur A. Piatti, Archiep. Trapez. Vicesg."

On the cover of this extraordinary document is the following description:—"Tributo di Lodi e preghiere per ciascun giorno della settimana Alla dispensatrice di tutte le Grazie Maria Immacolata Madre Di Dio:

' Dolce Maria speranza mia
Chi mai scordarsi potra di te?
Abbi O Regina pietà di me.'

EDIZIONE VIII. ROMANA.

Roma Typografia Marini 1836."

With this document before us, printed under the superintendence and authority of Pope Gregory XVI., circulated in Rome in a popular shape and at a low price, and so much liked and used that before the year 1837 it had reached eight editions, and a tenth in 1844, we must see that the attempt made by

Father Butler, and others, to disprove the genuineness and authenticity of the Psalter of the Virgin, is most hopeless. To shew how faithfully and fully the idolatry of Bonaventure is preserved, the first Psalm in Italian is here added :

“ *Salmo 1.* ”

“ Beato e quelle' uomo che nutre affetto di devozione pel vostro nome, O Maria : giacche il favor vostro portera conforto al suo spirito.

E quasi in giardino da fresca fonte in affiato propagherete in lui l'eletto frutto di giustizia.

Benedetta voi siete infra le donne : per la fede che regna nel vostro cuore.

L'amabilita del vostro aspetto supera in verita quella d'ogni terrena creatura ; l'altezza della vostra santita quella sorpassa degli angeli et degli arcangeli.

La vostra misericordia e grazia onde siete ricolma si celebrano per tutto il mondo con somme lodi.”

“ *Salmo 94.* ”

For the 95th Psalm, according to the numbering of the authorized version, or the 94th, according to the Douay or Romish version, we find the following :

“ Venite, O anime devote, e selleviamo lieti il cuor nostro, o Maria, salutiamo con voci di giubilo la Virgine nostra salvezza.

Preveniamo l'aurora per presentarci al di Lei cospetto con gioja ed esaltiamone con lieti canti le glorie.

Venite, adoriamolo prostesi umilmente a suoi piedi : e con lagrime di dolore chieggiamole di nostre colpe il perdono.

Ah impetrateci, o Signora, piena remissione dei nostri peccati : siate voi nostra avvocata al divin tribunale.

Ricevete nel finir della vita le nostre anime e introducetele nel regno di eterna pace.”

At the close of this production there are a few formulas of idolatrous worship addressed to St. Joseph. Having transferred the richest epithets of the Son of God, the supreme and inalienable attributes of the Everlasting, to a poor sinner, who,

in the language of Augustine, was more honoured in having conceived the Son of God in her heart than in her womb, Pope Gregory XVI. proceeds to teach his Italian subjects how they shall worship Joseph with the residue of those affections and confidence which they have reposed in the Virgin. At p. 112 we read as follows :

“Divoti Affeti sui dolori e allegrezze del Patr. S. Giuseppe ed altre orazioni.

Vi compatisco purissimo sposa di Maria, caro S. Giuseppe pel dolore che vi afflisce quando steste perplesso di abbandonare la vostra illibatissima sposa : ma ne foste subito consolato dall' angelo che vi svelo il mistero dell' incarnazione : ne lodo e benedico la SS. Trinità supplicandovi ad ottenermi ima santa vita ed una santa morte. Giuseppe all' agonia, mi assisti con Gesù, e con Maria.

Vi compatisco esemplare di ogni santità glorioso Patriarca Giuseppe pel dolore che trapassò l'anima vostra quando smarriste Gesù, ma grande fu la vostra allegrezza ritrovandolo dopo tre giorni nel tempio ; ne lodo e benedico la SS. Trinità e vi supplico ad ottenermi piuttosto la morte che perdere la grazia di Dio, ma se per la mia miseria la perdessi fate che subito la ritrovi mediante una buona e santa confessione per quindi godere con voi in cielo. *Gloria.* Giuseppe all' agonia, mi assisti con Gesù, e con Maria.

V. Ora pro nobis, S. Joseph.

R. Ut digni efficiamur promissionibus Christi.”

We now present the Litany in Italian, as translated under the auspices of Pope Gregory XVI., from the original Latin :

“*Cantico di S. Bonaventura alla B. Vergine.*

Voi lodiamo, o Maria, qual Madre di Dio : i vostri pregi di Magre e Vergine confessiamo e reverenti adoriamo.

A voi la terra tutta si prostra ossequioso : come a Figlia augusta dell' eterno Genitore.

A voi gli angeli tutti e gli arcangeli : a voi e troni e principi prestano fedel servizio.

A voi tutte le podestà e le celesti virtù : e tutte insierue le dominazioni rispettosamente obbdiscono.

I cori tutti degli angeli, i cherubini, e i serafini assistono esultanti al vostro trono.

A vostro onore ogni angelica Creatura fa resuonare le melodiose sue voci a voi cantando incessantemente.

Santa, santa, santa voi siete, o Maria, Madre di Dio, Madre insieme e Vergine.

Il cielo e la terra riempiuti sono dalla Maestà e dalla Gloria del Frutto eletto del vostro casto seno.

Voi esalta il glorioso coro de i santi apostoli come Madre del lor Creatore.

Voi glorifica il candido ceto de beati martiri come quella che deste alla luce Cristo Immacolato Agnello.

Voi l'inclita schiera de confessori decanta, tempio vivo appellandovi della santa Trinità.

Voi le sante Vergine in amabile coro encomiano, come perfetta esemplare di virginal candore ed umilta.

Voi la corte tutta celeste come sua regina onora e venera.

Voi per tutto l'orbe invocando la santa Chiesa glorifica proclamandovi.

Madre augusta della Maesta divina.

Veneranda Madre che deste veramente in luce il Re del cielo Madre altresì santa e dolce e pia.

Voi siete la Donna Sovrana degli angeli voi la porta del paradiso.

Voi sa scala del celeste regno, e della gloria beata.

Voi il talamo dello sposa divino : voi l'arca preziosa di pietà e di grazia.

Voi sorgente di misericordia : voi sposa insieme e madre del Re de secoli.

Voi tempio e sacrario del Santo Spirito : voi nobile recetto di tutta l'Augustissima Triada.

Voi mediatrice possente fra Dio, e gli uomini amorevole a noi mortali, dispensatrice de celesti lumi.

Voi fortezza de combattenti avvocata pietosa de poveri, e refugio de' peccatori.

Voi distributrice de' superni doni ; voi sterminatrice invitta e terror de' demoni e de' superbi.

Voi padrona del mondo, regina del cielo : voi dopo Dio unica nostra speranza.

Voi siete la salvezza di che vii voca porto de' naufraghi sollievo de' miseri, asilo de' moribondi.

Voi Madre di tutti gli eletti in cui ritrovano dopo Dio il

pieno lor gaudio ; voi la consolazione de tutti i beati cittadini del cielo.

Voi promotrice dei guisti alla gloria raccogliatrice de' miseri erranti promessa già da Dio ai santi patriarchi.

Voi luce di veretà ai profeti ministra di sapienza agli apostoli maestra agli evangelisti.

Voi infonditrice d'intrepidezza ai martiri esemplare di ogni virtù ai confessori ornamento e gioja alle vergine.

Voi per salvare gli esuli mortali da morte eterna : accoglieste nell' utero verginale il divin figlio.

Per voi fu, che dabellato l'antico serpente, riaprissi a fedeli l'eterno regno.

Voi col vostro divin figlio vi assdete in cielo alla destra del padre.

Deh ! Voi, o Vergine Maria, per noi supplicate lo stes o divin figlio : il quale noi crediamo dovere essere un giorno il nostro giudice.

Il vostro soccorso adunque imploriamo nei vostri servi redenti gio col prezioso sangue del vostro figliuolo. De fate, o pietosa Vergine, che giunger possiamo ancor noi coi santi vostri a godere il premio dell' eterna gloria.

Salvate il vostro popolo, o Signora, on de entriamo a parte della eredita del vostro figliuolo.

Voi reggeteci col vostro santi consiglio e custoditeci per la beata eternità

In tutti i giorni di nostra vita : noi vogliamo, o pietosa Madre, tributarvi i nostri ossequi.

E bramiamo cantar le vostre lodi per tutta l'eternità cella nostra mente et colla nostra voce.

Degnatevi, o dolce Madre Maria, di serbarci immuni ora e per sempre da ogni peccato.

Abbiate di noi pietà, o buona Madre, abbiate di noi pietà.

Operi sempre in noi la vostra grande misericordia : giacche in voi gran Vergine Maria, riposta abbiamo la fiducia nostra.

Si in voi speriamo, o Maria cara nostra Madre, difendeteci voi in eterno. Lode ed imperio a voi si conviene, o Maria. A voi virtù e gloria per tutti i secoli de secoli. E così sia."

At the close of the Litany, there is presented a prayer, in which the worshipper presents the precious blood of the Saviour, in order to secure the gift of being able to propagate

the devotions contained in Bonaventure in every tongue, and throughout the whole world. It is as follows :—

“ Per impegnare Iddio a far viepiù propagare l’uso di questo libretto si faccia di cuore lo seguente.

Eterno Padre Io unito a tutta la corte celeste e a tutte le anime giuste presenti e future vi offro il sangue preziosissimo di Gesù Cristo in ringraziamento come se aveste concesso il dono della propagazione di questa divozione in tutte le lingue in tutte il mondo e sempre con pienezza di frutto.”

We know for certain that “tutta la corte celeste,” and “tutte le anime giuste,” are much better employed.

After these specimens, full of fearful idolatry, it may be thought that even the perverse ingenuity of Popery can go no further. This is a too charitable supposition. That beautiful composition, the Litany, is also alienated from its High and Divine Object, and applied and addressed to the Virgin! As it would occupy too much space to give it all, we will give the close of this idolatrous document :—

The Romish Litany.

“ Propitia esto, parce nobis, Domina. Libera nos, Domina. Ab omni malo libera nos, Domina. Ab omni mala temptatione libera nos, Domina. Ab ira et indignatione Dei libera nos, Domina. A periclitatione et desperatione libera nos, Domina. A superbia precipitante, ab avaritia devastante, a peccato iræ et invidiæ cruciante, a carnis temptatione undique agitante, a peccato gulæ et castrenariæ commaculante, ab incursu hostis malignantis libera nos, Domina.

Per dulcorem et gaudium divini

“ Be propitious to us ; spare us, O Lady. Deliver us, O Lady. From all evil deliver us, O Lady. From all evil temptation deliver us, O Lady. From the anger and the wrath of God, from danger and despair, deliver us, O Lady. From overbearing pride and devastating avarice, from the tormenting sin of anger and envy, from the temptation of the flesh on all sides disturbing us, from the polluting sin of gluttony, and from the assault of the malignant enemy, deliver us, O Lady.

By thy grief and joy at the in-

Christi incarnatione, per dolorem et angustiam de illius passione, per gaudium et miraculum de illius resurrectione, libera nos, Domina. Per fidem tuam et Spiritus Sancti missione, per gaudium et lætitiā de illius ascensione, libera nos, Domina. Per gaudium et lætitiā de tua coronatione, libera nos, Domina. In mortis hora, devastante in Judicis districto examine, ab inferū horribili cruciamine, libera nos, Domina.

Peccatores te rogamus audire nos ut sanctam ecclesiam, piissima Domina, conservare digneris te. Rogamus ut justis gloriam, peccatoribus gratiam impetrare digneris ; ut tribulatis consolationem, captivis liberationem impetrare digneris ; ut famulos et famulas tibi devote servientes consolari digneris ; ut populum Christianum filii tui pretioso sanguine redemptum conservare digneris. Ut cunctis fidelibus defunctis requiem æternam donare digneris te rogamus. Mater Dei, te rogamus. Filia Dei, te rogamus. Mater carissima, Domina nostra, miserere nobis, et dona nobis perpetuam pacem."

carnation of the divine Christ, by thy grief and anguish at his passion, by thy joy and the miracle of his resurrection, deliver us, O Lady. Through thy faith, and by the sending of the Holy Spirit, by thy rejoicing and joy at his ascension, deliver us, O Lady. In the hour of death, in the strict trial of the Judge, from the horrible torment of the damned, deliver us; O Lady.

We sinners do beseech thee to hear us, that thou wilt be pleased to preserve thy holy church, O most pious Lady. Be pleased to obtain glory for the just, grace for sinners, comfort to the afflicted, freedom to the captives. Be pleased to comfort thy servants who devoutly serve thee ; to preserve the Christian people redeemed by the precious blood of thy Son. Be pleased to grant to all the faithful departed eternal rest. Mother of God, we beseech thee to hear us. O daughter of God, we beseech thee to hear us. O most dear mother, our Lady, have mercy upon us, and give to us eternal peace."

The preface to the edition of the Psalter on our table, we may also observe, is very bad. It is as follows :—

" Gloria in excelsis Deo, et gratiarum actio et vox laudis, qui nunc per prophetica ministeria, nunc per oracula de cœlis lapsa, nunc per lectionem evangelicam, nunc per apostolicam turbam, multiplane multisque modis ad honorem Virginis

Mariæ, reginæ cœlorum ac angelorum, sincerissime nos invitat et incitat, ut per ipsius sancta merita omni acceptione dignissima ex infernorum claustris arreptos angelicæ militiæ nos ascribat."

"Glory in the highest, and thanksgiving and the voice of praise unto God, who at one time, by the ministry of prophets, at another time by oracles from heaven, and at another time by the apostolic college, on various occasions and in various ways most earnestly invites and urges us the honour of the Virgin Mary, the queen of heaven and of angels, that by her merits, and most worthy of all acceptance, He may snatch us from the gates of hell, and enrol us among the angelic host."—Page 1.

It has been lately attempted by Roman Catholic priests, ashamed that so large a manifestation of their idolatrous practices should have appeared before Protestants, to shew that the Psalter of Bonaventure is not a genuine document. In the work by the Rev. Alban Butler, entitled, "The Lives of the Saints," printed by Coyne, Dublin, 1833, and recommended by the signatures of all the archbishops and bishops of the Popish hierarchy in Ireland, the following note makes its appearance:—

"The Psalter of the blessed Virgin is falsely ascribed to St. Bonaventure, and unworthy to bear his name. (See Fabricius in Biblioth. Med. Ætat, Bellarmine and Labbé de Script. Eccl. Nat. Alexander, Hist. Eccl. Sæc.) The Vatican edition of the works of St. Bonaventure was begun by an order of Sixtus V., and completed in 1588. It consists of eight volumes in folio. The two first contain his commentaries on the holy scriptures; the third, his sermons and panegyrics; the fourth and fifth, his comments on the Master of Sentences; the sixth, seventh, and eighth, his lesser treatises, of which some are doctrinal, others regard the duties of a religious state, others general subjects of piety, especially the mysteries of Christ and the blessed Virgin. Most of these have run through several separate editions. All his works have been reprinted at Mentz and Lyons; and in quarto in fourteen volumes, at Venice, in 1751."

With the aid of a valuable reply to this, entitled, the "Psalter of the Blessed Virgin, illustrated by Extracts from the

Works of Ecclesiastical Writers," by R. King, A.B., S.T.C.D., I have examined the references to which the high authorities of Irish Popery appeal, and I do not hesitate to say, that two of the references prove nothing, and the other two prove the very opposite of what they are quoted for. Let us try. The first reference is to Fabricius. We give Latin and English:—

"Si ergo et doctus vis esse et devotus, Bonaventuræ opusculis esto intensus, quæ sunt—Super Sententias; Brevíloquium, Soliloquium; Itinerarium Mentis in Deum; Lignum Vitæ, &c. Alia insuper nonnulla edidit, quæ ad notitiam meam non venerunt."

"If, therefore, you desire to be both learned and pious, give your attention to the following works of Bonaventure:—On Sentences; A Short Discourse and Soliloquy; the Mind's Path to God; the Tree of Life, &c. He published also some other works, which have not come to my knowledge."

Does this prove, according to the assertion of Alban Butler, countersigned by the Popish bishops, that the Psalter of the Virgin is a forgery? No, the writer of the *Bibliotheca*, who is Johannes Trithemius, gives the list he was personally familiar with, and ingenuously adds, that there were other works of the saint unknown to him. Here, then, is no disproof; on the contrary, the presumption from this document is, that among the other works not known to him were the Psalter and the *Speculum B. Virginis*, which last Butler allows to be genuine, but which Fabricius omits. The next writer referred to in the disclaimer of Butler and his patrons is Bellarmine. We refer to this celebrated cardinal as directed; and, to the deep shame of these men, we find Bellarmine, *so far from excluding, directly recognising, the Psalter of Bonaventure!*

"*De Sancto Bonaventura*, 1265.

"Vir fuit sanctissimus et doctissimus, et multa scripsit quæ Romæ edita sunt jussu Sixti V. Pontificis, in octo tomos distributa. Sexto tomo continentur prima et secunda pars

opusculorum, videlicet prima pars quæ est :—De Reductione Artium ad Theologiam ; Breuiloquium, Centiloquium *Secunda Pars* ; *Psalterium B. Virginis majus* ; *Psalterium ejusdem, minus* ; Speculum de Laudibus B. Mariæ.”—*Liber Bellarmini de Scrip. Eccl. Lugd. 1613.*

“ *Concerning St. Bonaventure.*

He was a man most holy and learned, and wrote numerous works, which were published at Rome, by order of Pope Sixtus V., and divided into eight volumes. In the sixth volume are contained the first and second part of his work, consisting of the following :—The Resolution of the Arts into Theology ; The Hundred Sayings ; *The Greater Psalter of the Blessed Virgin* ; *the Smaller Psalter* ; the Mirror of the Blessed Virgin.”

In this reference to which Father Butler and the Romanists have carried us, calculating on our ignorance or our indifference, we find a proof of their “ speaking lies in hypocrisy,” and of the authenticity and genuineness of the Psalter.

We now take up the next reference, viz. Labbé. His words are as follow :—

“ *S. Bonaventura Cardinalis.*

“ *Operum ejus Romæ viii. tomis excusorum catalogum exhibet Bellarminus noster, ut mihi modo necesse non sit illum describere. Superioribus annis, occasione libelli de imitatione Christi acriter disputatum fuit de auctore libelli Collationum ad Fratres Icosatos. Hinc Heriberto Rosweido, Hesero, aliisque Kempensibus, inde vero Constantino, Cajetano, cum Gessenistis suis in acie dimicantibus. Sunt et alia quæ merito revocantur in dubium a nimis perspicacibus, de quibus expectamus judicium Lucæ Waddingi in novâ ac locupletiore quam molitur operum omnium S. Bonaventuræ editione cum prefixis ad singula censuris, quod in Joannis Duns Scoti operibus præstitum ab eo cernimus.*”

“ Of his works printed at Rome in eight volumes gives a catalogue which there is no necessity for me to transcribe. Of late years, a warm dispute has arisen concerning the author of the book entitled *Collationes ad Fratres Icosatos*, occasioned by the work of the imitation of Christ. * * * * There

are also other pieces which are justly looked on as doubtful by intelligent critics, relative to which we await the judgment of Luke Wadding in the new and enlarged edition of all St. Bonaventure's works which he is preparing with critical remarks on each."—Labbé de Script. Ecc. Paris, 1660.

In the above extract, there is not only no disproof of the Psalter, but, as we shall see presently, a full admission of its genuineness and authenticity. Labbé, it will be seen, refers, in the beginning of his observations, to the catalogue of the works of Bonaventure given by Cardinal Bellarmine. If, then, we shew that Bellarmine, the next author appealed to by Father Butler for a disproof, gives the Psalter as an undoubted production of the saint, we not only prove that Labbé admits and approves it, but that Bellarmine also holds the very opposite opinion of that attributed to him by Butler. We have already seen that Bellarmine gives the Psalter in his list, and as Labbé concurs with him, of course Labbé sets his seal to its genuineness and authenticity also.

The edition of the works of Bonaventure to which Labbé refers contains the Psalter; and as this edition was set forth under the superintendence of the Pope, we have the stamp of the head of the Romish Church appended to the justice and truth of our charge. The title-page of this edition is as follows:—

"Sancti Bonaventuræ ex ordine minorum S. R. E. Cardinalis, episcopi Albanensis, Eximii Ecclesiæ Doctoris, Opera Omnia in Tomos Septem Distributa, Sixti V. Pont. Maximi Jussu, Diligentissime emendata, libris ejus et opusculis undique conquisitis aucta.

Nunc primum in Gallia post correctissimas Romanam Vaticanam et Germanicam editiones typis mandata. Lugd. MDCLXVIII."

We now extract from Luke Wadding's *Writers of the Order of the Minors*.*

* *Scriptores Ordinis Minorum. Recensuit Fr. Lucas Waddingus. Romæ, 1806. Superiorum facultate.*

“ Sub Art. S. Bonaventura.

“ Nunc doctissima ejus scripta prosequemur et quid de iis alii senserint adjiciemus. Variis temporibus, variisque editionibus novis creverunt augmentis neque vero hactenus omnia prodiderunt. Nos magnam præparamus additionem ad ea quæ hunc usque prodierunt in editione Vaticana omnium copiosissima, ex penu etiam Vaticano exscriptis multis, quæ nusquam prodierunt operibus. Ut vero creverint quæ prius erant nota, quæ posterius innotuerant, et quibus aucta incrementis, ut clarius lector perspiciat, variorum authorum qui de scriptoribus ecclesiasticis scripserunt catalogos præmittemus.”

“ Art. S. Bonaventure.

“ We shall now turn to his very learned writings, and subjoin that which others have thought of them. At various times and in various editions they have been augmented by new matter, and notwithstanding all have not yet been published. We are preparing a large edition to those that have already appeared in the Vatican edition, the most copious of all, having also transcribed many pieces from the Vatican store, which have never been published. But in order that the reader may see more clearly how those writings of his which were first known increased, what ones became known at a later period, and by what editions they were enlarged, we shall first give the catalogues supplied by the various authors who have treated of ecclesiastical writers.”

Wadding refers to Henricus Godavensis, who does not mention the Psalter; next, to Jacobus Odo Perusinus, who does not profess to give a full catalogue; next, to Bartholomæus Pisanus, who does not give a full catalogue; next, to Gulielmus Eisengrenius, who also does not give a full catalogue; next, to Trithemius, who gives the greater and lesser Psalter as genuine productions.

“ Marianus Florentinus, in fasciculo Chronicorum Ordinis Minorum apud me manuscript. lib. ii. cap. 25: ‘Bonaventura Minister Generalis, &c., non obstante officii pondere, quod egregie quidem prosequebatur semper in prædicando, legendo, et libros scribendo se occupabat. Multa docte et pie composuit. Ea sunt,—

“ ‘Legendam Majorem et Minorem S. Francisci.

“ ‘Itinerarium Mentis in Deum.

“ ‘Psalterium B. Virginis Mariæ. Incipit, “Beatus vir qui diligit.”

“ ‘Psalterium minus, sive tres Quinquagenas. Incipit, ‘Ave Virgo, vitæ lignum.’

“ ‘Marianus Florentinus, in his Collection of Chronicles of the Minorites, which I have in manuscript, book ii. chap. 25, says,—‘Bonaventure, General of the Order, &c., notwithstanding the great weight of business, which he despatched with great care, was for ever occupied in preaching, reading, and writing books. He composed many works of learning and piety. These are,

“ ‘The Legends of St. Francis.

“ ‘The Mind’s Guide to God.

“ ‘The Psalter of the Blessed Virgin Mary. It commences thus: ‘Blessed is the man,’ &c.

“ ‘The Lesser Psalter of the Virgin, or three Fifties, commencing, ‘Hail, Virgin, Tree of Life,’” &c.

He then refers to the Vatican edition of Sixtus V., and shews that it includes the Psalters.

F. Sbaralea says, in his work entitled, *Supplementum et Castigatio ad Scriptores trium Ordinum S. Francisci a Waddingo aliisque descriptos à Fr. Io. Hyacintho Sbaralea minore conventuæ sacræ Theologiæ magistro, Romæ, 1806, superiorum permissu*, at page 159, “Psalterium Majus B. Mariæ Virginis defenditur à Card. Bellarmino in Apologia pro responso ad librum Jacobi Angliæ Regis.” “The larger Psalter of the Blessed Virgin Mary is defended by Cardinal Bellarmine in his Apology for the answer to the book of King James of England” He continues,—

“Extat tamen B. V. Mariæ sub nomine Bonaventuræ MS. in Bibliotheca Murbacen. diœces. Basileæ; ex catalogo apud Montfaucon, tom. ii. p. 1176, et in Victorina Paris, sub. κκ.

num. 7, ex Arturo in Martyrol. Franc. ad diem 14 Julii, §. x. et seqq., qui notat Psalterium istud diversimode reperiri impressum, ac unumquodque differre ab alio tum in quibusdam verbis, nominibusque, cum in dispositione ac ordine recitationis, eaque omnia reperiri in Bibliothec. Annunciat. B. V. Recollect. prope Parisios.

“Prodiit primum Argentinæ anno 1495 : inde Venetiis, an. 1504 ; et Parisiis, vel rectius Belnæ in Burgundiæ an. 1521 in 12. per Tielmannum Kerverum Sapphiciis versibus expressum a Jodoco Badio Ascensio. Brixie an. 1553 in 16., et 1596 in 16 Hispali an. 1624 Matriti anno 1625, in 16., et iterum anno 1628 et an. 1697 ; et alibi cum aliis opusculis S. Bonaventuræ.

“Psalterium S. Bonaventuræ cum litanii Matriti an. 1613 In Italicum idioma versum vulgatum est Genuæ an. 1616 Germanice prodiit Colonie an. 1605 in 12. In Sinensium idiomâ etiam translatus fuit a Fr. Emmanuele, a S. Jo. Evan. &c.

“[Sbaralea 87 opera reducit in tres classes ; certa (inter quæ Corona B.V.M.) 45 ; dubia 8 ; et spuria 24, inter quæ numerantur Speculum B. V. M. Carmina Salve Regina, Laus Mariæ Virginis, Psalterium majus et minus B. Mar.]

“The Psalter of the Blessed Virgin Mary is to be found in MS. under Bonaventure’s name in the library of Murbach, diocese of Basle : as appears from Montfaucon’s catalogue, tom. ii. p. 1176, and in the Victorin Library of Paris, under κκ. num. 7, according to Arturus in the Franciscan Martyrology, at July 14th, §. 10, &c. who notes that this Psalter is found printed in various ways, and that the copies differ from each other as well in some of the words and names as in the arrangement and order of the reading, and that all these sorts are to be met with in the library of the Annunciation of the B. V. belonging to the Recollects, near Paris.

“It was published first at Strasburg, in 1495 ; afterwards at Venice, an. 1504 ; and at Paris, or rather at Beaulne, in Burgundy, an. 1521, in 12mo., by Tielman Kerver, in Sapphic verse, by Jodocus Badius Ascensius at Brescia, anno 1553 in 16mo., and 1596 in 16mo., at Seville, an. 1624 at Madrid, anno 1625, in 16mo. and again anno 1628 and an. 1697 and elsewhere with Bonaventure’s minor works.

“The Psalter of S Bonaventure, with litanies, at Madrid,

anno 1613 translated into Italian It was published at Genoa, an. 1616 It appeared in German at Cologne, an. 1605. It was also translated into the Chinese language by Fr. Emmanuel, a S. Jo. Evan. &c.”

“[Sbaralea,” observes Mr. King, “reduces 87 works attributed to S. Bonaventure into three classes; *certain* (including the Crown of the B. V. M.), 45; *dubious*, 8; and *spurious*, 34! The first class includes the Mirror of the B. V. M., the verses on *Salva Regina*, the Praise of Mary, and her two Psalters.]”

After these documents to which Father Butler has had the singular audacity to appeal, calculating on the ignorance or indolence of British Protestants, for a condemnation of what these documents approve, we know not whether to marvel most at the efforts of the Papacy to cover her shame, or the deplorable idolatry thus fastened upon her.

Pope Sixtus IV., in his bull of canonization writes thus:—
“We had most attentively read the divine writings of this saint from which we have ever derived delight since we were old enough to have any taste:”

“Quocirca omnes et singulos in dignitate constitutos requiramus et monemus; quatenus universis clericis et populis suarum civitatum, diocesium, et parochiarum, præsentibus nostras litteras solemniter publicantes; eosdem hortentur, ut Deum ipsum a quo bona cuncta procedunt humiliter deprecantur: ut ipsius S. Doctoris et Confessoris Bonaventuræ meritis et precibus exoratus, militantem Ecclesiam, Apostolicam fidem, et cunctos Christi fideles, a paganorum et aliorum infidelium et hæreticorum tueatur incursibus, et a periculis cunctis semper protegat ac defendat, &c.

“Wherefore we require and admonish all and singular occupying stations of dignity, that they solemnly publish these our present letters among the entire body of the clergy and people of their states, dioceses, and parishes, and that they exhort the same persons humbly to entreat of God himself, the source of all good: that being prevailed on by the merits and intercessions of this holy Doctor and Confessor S. Bonaventure, he may ever protect and defend the Church Militant, the Apos-

tolie faith, and all the faithful of Christ, from the attacks of heathen and other infidels and heretics, and from all perils."

Pope Sixtus V. confirmed the acts of his predecessor of the same name, and enjoined the use of the writings of the canonised blasphemers in schools and colleges, as follows :

" S. D. N. Sixti Papæ Quinti Decretales Litteræ quibus Sanctus Bonaventura . . . inter eximios egregiosque Sanctos Catholicæ Ecclesiæ Doctores unnumeratur.

. quam sane gratiam in ejus ore et calamo diffusam, admirans prædecessor noster Sixtus IV. Pontifex, illud dicere non dubitavit, Spiritum Sanctum in eo locutum videri nos quoque ipsum S. Bonaventuram, jure sanctorum Doctorum consortio ab eodem Sixto IV. ascriptum et connumeratum, auctoritate Apostolica tenore præsentium inter præcipuos et primarios, qui Theologicæ facultatis magisterio excelluerunt habendum ac venerandum esse decernimus et declaramus.

" Atque ob eam causam illius libros, commentarios, opuscula, opera denique omnia, prout ex nostra typographia Vaticana, quam emendatissima emittuntur, ut aliorum ecclesiæ Doctorum qui eximii sunt, non modo privatim, sed publice in gymnasiis, academiis, scholis, collegiis, lectionibus, disputationibus, interpretationibus, concionibus, sermonibus, omnibusque aliis ecclesiasticis studiis, Christianisque exercitationibus, citari, proferri, atque cum res postulaverit adhiberi volumus et decernimus.

. it was through admiration of this grace which abounded in his lips and his pen, that our predecessor Pope Sixtus IV. hesitated not to use the expression, that the Holy Spirit seemed to have spoken in him [*i. e.* in Bonaventure] we likewise in virtue of our Apostolic authority, by these presents decree and declare that the aforesaid Bonaventure, having been deservedly enrolled and numbered by the said Sixtus IV. among the company of holy doctors, be estimated and honoured among the chief and principal of those who have excelled in the attainments of the theological profession.

" And for this reason we will and decree, that his books, commentaries, tracts, in fine all his works, as they are published in the most correct manner from our Vatican press be in the same way as the works of other doctors who

are held in repute, cited, adduced, and brought forward when the occasion shall require, not only privately, but publicly, in seminaries, academies, schools, colleges, in lessons, disputations, interpretations, addresses, discourses, and all other ecclesiastical studies and Christian exercises."

Luke Wadding, the most competent of all authorities on the works of Bonaventure, who has issued, or is issuing, a complete edition of the saint's works, tells us, at the close of his list of Bonaventure's works, "the Psalter of the B. V. M. *composed by him* is learnedly and piously defended by Petrus Canizius against the objections of the heretic Platzius." Nor is the Romish priesthood more successful in repudiating their idolatrous practices by solemnly declaring that the Psalter of the saint is in the Index Prohibitorius. We have looked carefully into a large collection of Indices, and in no one of them is the saint's Psalter mentioned. From Mr. King's pamphlet, page 84, it appears that an edition of the Psalter was published in 1611, under the very highest auspices, bearing the following imprimatur on its title-page: "Ulisipone cum facultate supremi senatus Inquisitionis et ordiuarii Necnon regis Lusitaniæ. Exceudebat Antonius Alvarez, anno Domini 1611." What, also, can be more decisive than the fact, that it was published by Sixtus V., in his collection of the works of the saint, and commended by his Holiness to schools, universities, &c.? To shew how faithfully the injunction of this Pope has been complied with, we have only to give the successive editions which the Psalter has reached. The following are a few only:— Venetis, 1476; Argentiniæ, 1425; Venet. 1504; Genuæ, 1521; Brixia, 1553; Ingolst. 1593; Brixia, 1596; Valencenis, 1605; Genevra, 1606; Colne, 1608; Constantiæ, 1611; Ulisipone, 1611; Matriti, 1613; Genuæ, 1616; Hispali, 1624; Matriti, 1625; Insulis, 1659; Lugduni, 1668; Brux. 1672; Paris, 1677; Matriti, 1697; Antv. 1700; Brux. 1701; Liege,

1702; Neuhusii, 1799; Rouen, 1823; Romæ, 1836; Romæ, 1839.

In the French account of the Miraculous Medal, published by authority of the last Archbishop of Paris in 1839, Bonaventure's *Te Deum* is given in French.

S. Bonaventura Opera, 8 vols. folio, Rom. 1588. J. C.

JAMES BOSSUET,

A.D. 1627.

A French prelate, was born at Dijon. He completed his studies at the College of Navarre, and having taken his degrees in divinity, became Canon of Metz. On account of his fame as a preacher, he was invited to Paris, where, in 1669, he was made Bishop of Condom. His *Exposition de la Doctrine de l'Eglise Catholique*, was received with uncommon marks of approbation by the members of his communion, and is said to have wrought powerfully in converting Protestants. In 1686 he published the "*Histoire des Eglises Protestantes*," which was refuted by several able writers. He died at Paris in 1704, and was buried at Meaux. His works were published in 1743, in 20 vols. 4to.

BRUNO, BISHOP OF SEGNI,

A.D. 1087.

For his learning and piety was made Canon of the Church of Sienna, and going to Rome, under the Pontificate of Gregory VII., he disputed against Berengarius, was made Bishop of Seign

under Paschal II., retired to Mount Cassin, but at last returned to his bishopric, and died A.D. 1123.

Brunonis Opera, cura Maur. Marchesii, et Not. fol. 2 vols. Venet. 1651.

ABRAHAM BZOVIVS.

A.D. 1567.

A learned ecclesiastical writer, was born in Poland, and died at Rome, where he had a place in the Vatican in 1637. He wrote *Annals of the Church*, 9 vols. folio, and *Lives of the Popes*, 3 vols.

CÆSARIUS, BISHOP OF ARLES.

A.D. 502.

From a good family in Chalons sur Saone, Cæsarius was born A.D. 470, and from early youth followed the example of his parents in exemplary piety; when young he was admitted by the Abbot Porcharius to the monastery at Leuns, ordained priest by Eonius, Bishop of Arles, raised to the independent government of a neighbouring monastery, which he held for three years, and was declared successor in the see of Arles to Eonius when he was but thirty years of age. This see he held till A.D. 542, during which time he presided at the Councils held at Agde, 506, and at Arles 524; the whole term of his episcopate was distinguished by his acts of charity, and sometimes by his personal danger; for three times he was accused of treason, and though he suffered a banishment, his innocence was made manifest: he died, full of piety and good works, A.D. 542.

This saint's works are all printed in *Biblioth. Patr.* vol. 11.

p. 236, and vol. 5. p. 938, and p. 998, excepting his Testament, which is omitted in that collection.

CAJETAN : A CARDINAL.

A.D. 1469.

His proper name was Thomas de Vis : he was born at Cajeta, in the kingdom of Naples, and became a Dominican, of which order he was chosen general. His book of the Power of the Pope procured him first the bishopric of Cajeta, next the archbishopric of Palermo, and in 1517 the dignity of cardinal. In 1518 he was sent legate to Germany, where he exerted himself with great, but ineffectual zeal against Luther. He died in 1534. Beside the work already mentioned, he wrote Commentaries on Aristotle and Aquinas, and translated literally several books of the Scriptures into Latin, in 5 vols. folio.

MELCHIOR CANUS,

A Spanish divine, was born in the diocese of Toledo. He succeeded Francis Victoria in the theological chair at Salamanca, and in 1552 was made bishop of the Canary Islands. He afterwards resigned that preferment to live at Court. He died in 1560. He wrote a treatise, *De Locis Theologicis*, which is very elegant ; also, *Prælectiones de Penitentia*. All his works were printed at Venice in 1759, 4to.

BARTHOLOMEW CARRANZA.

A.D. 1504.

A Dominican, born at Miranda, in Navarre, 1504. He distinguished himself at the Council of Trent, by his zeal ; and

accompanied Philip King of Spain to England, where he was made confessor to Queen Mary. In 1557 he was appointed Archbishop of Toledo ; but in 1559 he fell under the suspicion of heresy, and was imprisoned by the Inquisition. After a rigorous confinement of many years, he was acquitted of heresy ; notwithstanding which his persecutors compelled him to make an abjuration, and afterwards confined him in a monastery for life. He died in 1576. His works are, a Summary of the Councils, 4to. ; a Treatise on the Residence of Bishops, 4to. ; a Catechism in Spanish, folio. This last was condemned by the Inquisition, and justified by the Council of Trent.

GEORGE CASSANDER,

A.D. 1515.

Was born near Bruges in 1515, and died in 1566 : a learned and moderate Roman Catholic divine. He laboured all his life to effect a union between the Catholics and Protestants, but without success ; and many of his writings were condemned in the Council of Trent. All his works were printed at Paris, 1616, folio.

MARCUS AURELIUS CASSIODORUS.

A.D. 560.

Aged at his death one hundred years, or nearly so. His works, among which are twelve books on the history of the Goths, and several Biblical Commentaries, were published at Rohan, in 2 vols. fol. 1679. In 1721 Maffei printed another

piece of Cassiodorus's, entitled Commentaries on the Acts, Epistles, and Revelations.

ALPHONSE DE CASTRO.

A Spanish friar of the Franciscan order, who accompanied Philip II. to England, after which he returned to Flanders, and died at Brussels in 1558, just as he was appointed Archbishop of Compostella. He wrote a treatise against heresies.

GEORGE CEDRENUS.

A Greek monk of the eleventh century, who wrote a history from the Creation to the year 1057. It was printed, with a Latin version, at Paris, in 1647.

CELESTINE III., BISHOP OF ROME.

A.D. 1191.

Wrote several Epistles, seventeen of which are to be found in Concil. vol. x. p. 1768.

MARTIN CHEMNITZ.

A.D. 1522.

Was a German divine; born at Bretzen, in Brandenburg, 1522. He was educated under Melancthon, after whose death he became the most esteemed divine of the Augustan Confes-

sion. He was also well versed in mathematics and astronomy. He died at Brunswick in 1586. His principal works are, *Harmonia Evangeliorum*, 4to. ; *Examen. Concilii. Tridentini* ; a Treatise against the Jesuits.

CHRYSTOSTOM,

ARCHBISHOP OF CONSTANTINOPLE.

A.D. 398.

There is no Father of the Christian Church more celebrated than St. John, surnamed, from his eloquence, Chrysostom, who, unfortunately for his peace, fell upon evil days of persecution, and spent his shortened life in receiving injury and doing good : Antioch was the place of his birth ; his parents were of good condition, and Christians by profession ; his father's name was Secundus, and his mother's Anthusa. While Chrysostom was yet a child his father died ; and his mother, left a widow at the age of twenty, so strongly preserved the memory of her first vows as to contract no new engagement ; her son was at once her care and comfort. Under Libanius he studied rhetoric, and Adragaulius was his master in philosophy, and such was his progress that Libanius, on seeing an oration he had written, when eighteen years of age, in praise of the Emperors, declared that Chrysostom alone, if unchristianized, would be fit to succeed him in the Professor's chair. When twenty years old he forsook the pursuits of the bar to study more deeply the sacred Scriptures, conforming his life to their direction, and his mind uninterruptedly for three years to their comprehension, under the guidance of Meletius, in his house at Antioch ; he was then baptized, and shortly after he was

obliged to fly into solitude, in order to avoid being ordained a bishop ; here he continued till, worn out by mortifications, he was compelled to return to Antioch, where Meletius ordained him a deacon, and Flavianus, the successor in the see, about five years afterwards, ordained him priest. Such was his fame for piety and eloquence, that he was proposed to succeed Nectarius in the see of Constantinople, and his election, A.D. 398, gave universal pleasure to both clergy and people. Many errors in practice, and much neglect of discipline, had crept into the Church, these Chrysostom corrected, and set an example himself of industry, preaching several times weekly to crowded audiences ; the church overflowed while the theatre was empty, the circus was forsaken by the people thronging to the altar of God, and the whole city pressed to hear the high praises of the Lord from the mouth of his saint, as they had been accustomed to hurry with profane speed to sights of cruelty, or lascivious entertainments ; such were the results of an eloquent and deeply informed man, preaching in the spirit of his profession, drawing forth his mental stores and graces into the service of his Redeemer's cause : he blew the Gospel trumpet long, loud, and clear : Satan's empire shook, and the walls of his confidence fell flat ; a luxurious people, and but nominal Christians, not only leaned on, but took up the cross of their Saviour ; and the city of the universe became the convert of Christ's messenger,—a place whose walls were salvation, and its gates praise. But Chrysostom's pastoral care was not confined to Constantinople ; he sent missionaries to the heathen, rooted out the remains of paganism in parts of Asia, and corrected errors and disturbances introduced into the Church of Ephesus by six bishops who had bought their ordination ; these he expelled, thus restoring peace to the see. In the year 402 began the persecution that embittered the remainder of his days ; the event that served as the cause of its commencement

was as trifling as its consequences were destructive. Theophilus, Bishop of Alexandria, under the pretence of their being Origenists, had long persecuted three Egyptian monks, named the *long brethren*, who at last sought protection at Constantinople with Chrysostom, and he received them, not into his communion, but only for their bodily safety, at the same time writing to Theophilus, asking his advice on the subject ; a haughty answer was returned, and Chrysostom exhorted both sides to mutual forgiveness. The long brethren accused their bishop to the Emperor, who summoned him to answer the charges before Chrysostom : galled at being obliged to defend himself before the man whom he had hated ever since he had been compelled to consecrate him Archbishop of Constantinople, to the exclusion of his own friend Isidore, after many delays he at last appeared, accompanied with a numerous train of adherents, and several bishops of his party. His violence formed a strong contrast with the moderation of Chrysostom ; for while the latter withstood all the solicitation of the Emperor to judge a bishop out of his diocese, which was contrary to the canons, Theophilus formed a cabal against Chrysostom, was joined by the condemned six bishops* and others ; by bribery gained over some powerful persons at court ; associated with him several of the reprov'd, and therefore discontented clergy of the city, so far prevailed on the Emperor as to obtain the calling of a Council against Chrysostom, all the members of which were of his own province, condemned him, procured a sentence of banishment to be pronounced on him, and in that same day Theophilus had him seized and carried off to a small town in Bithynia, to which by his sentence he was banished. The people no sooner heard of their bishop's departure, than the city resounded with tumult and lamentation ; and so alarmed was the Empress Eudoxia at the probable consequences of the existing ferment, that, though she had been

assiduous in procuring Chrysostom's banishment, yet she herself solicited Arcadius for his recall. The return of their beloved pastor restored quiet and delight to the city and the people ; and Theophilus, seeing the frustration of all his plans of vengeance, fled to his own diocese of Alexandria. A short time destroyed the calm ; for Eudoxia having set up her image near the church, and dedicated it with games and shows, to the contempt of religion, Chrysostom again lifted up his voice against the abomination ; persecution revived ; a Council of his foes was summoned — he was condemned on an Arian canon — deposed from his see, and notwithstanding the people's exertions in his favour, he was again adjudged to banishment ; to avoid bloodshed, he gave himself up to the Emperor's officers, and bidding farewell to his associated bishops, he was carried away to Circusus, the place of his exile. Deserted by the Eastern patriarchs, his only hope of justice was from the Western Church, and his cause was strongly but unsuccessfully taken up by Innocent, Bishop of Rome ; indeed, so increasingly numerous were his friends, and their veneration for him was so great, that his foes could not yet let him rest, but procured his further removal to Pitgus, a town on the Black Sea. The hardships he suffered, united to the fatigue of the journey, threw him into a fever, of which he died in a few hours : he was buried in the Church of St. Basilicus. Thus perished, in the sixtieth year of his age, the brightest ornament of the Christian Church, destroyed by ecclesiastical jealousy and female revenge. The works of St. Chrysostom are very numerous, consisting of Commentaries on Scripture, Homilies, Discourses on the Priesthood, Controversial Writings, Epistles, Orations, &c.

JOHN CLAUDE.

A.D. 1619.

A French minister : was born at Suavetat, in the province of Angenois, 1619. He studied first under his father, and next at Montauban. When ordained he became pastor of a Reformed congregation at Nismes ; but for some offence given to the Court, he was suspended, which induced him to go to Paris ; and after staying there to no purpose for some time, he went to Montauban, where he became minister, at the desire of the people. It was during this journey that he wrote his treatise on the Eucharist, at the desire of Madame de Turenne, with a view of confirming her husband in the Protestant faith. This book produced the most famous dispute ever carried on between Protestants and Catholics. Arnauld answered Claude, and Nouet, the Jesuit, engaged also in the controversy, which was carried on with uncommon vigour on all sides. In the meantime the Court interfered, and Claude was again suspended. He now became the head of the Reformed Church at Charonton, where he rendered eminent service to his communion, till the Revocation of the Edict of Nantes, when he was the first person sent into exile. He then settled at the Hague, where he preached till his death in 1687.

CLAUDIUS.

A.D. 820.

Bishop of Turin, scholar of Fælix, bishop of Urgel, and a native of Spain, was a strong opponent of image-worship, ordered all images out of all the churches under his control, and would

not allow of even the cross, since *it*, as well as *they*, had been an occasion of superstition. Theodemir, a Benedictine abbot, blamed his conduct, which Claudius defended, and sent him a letter, proving that what he had done was right, and according to the feelings of ancient times. A Chronicle published by Labbé, Biblioth. Nov. Scrip. vol. 1. p. 309. Commentary on Galatians, Biblioth. Patr. vol. 1. p. 798. All his other writings are in MS. in different libraries. Vid. Cave. in vol.

CLINGIUS.

The author of Theological Commonplaces : Paris, 1567.

GASPAR CONTARENI,

A cardinal, was born at Venice ; the senate of which Republic employed him in several embassies. He was made Cardinal in 1535, and in 1541 appointed Legate to the Council of Trent. He died in 1542. He wrote *De Immortalitate Animæ : De septem Ecclesiæ Sacramentis : De optimi antistitis officio Confutatio Lutheri.*

PETER FRANCIS COURAYÈR.

A Roman Catholic divine ; born at Vernon, in Normandy, in 1681. He became a canon regular and librarian of the Abbey of St. Genevieve, but fell under ecclesiastical censure for writing a Defence of the Validity of the Episcopal Succession in the Church of England. This work appeared in 1723, in 2 vols. 8vo. and occasioned a warm controversy between the author and Fathers Le Quein and Hardouin. The University

of Oxford conferred on Courayer the degree of Doctor of Laws, but in his own country his book was suppressed ; and to avoid severer measures which were about to be pursued, he came to England in 1721, and remained here till his death in 1776. He was buried in the cloisters of Westminster Abbey. Besides the above work, which was translated into English, he published, in 2 vols. folio, a French translation of Father Paul's "History of the Council of Trent," and also another of "Sleidan's History of the Reformation." Though he joined in communion with the Church of England, he did not separate from that in which he had been bred, but went occasionally to mass. His creed appears to have been very unsettled, if we are to judge of it from two posthumous pieces of his, published by Dr. Bell, entitled "*Declarations de mes dernieres sentimens sur les differens dogmes, de la religion ;*" and the other, "*Traite ou l'on expose ce qui l'ecriture nous apprend de la Divinité de Jesus Christ.*"

CYRIL, BISHOP OF ALEXANDRIA.

A.D. 412.

There are comparatively few particulars of the life of St. Cyril : he was nephew of Theophilus, to whose see of Alexandria he succeeded three days after it was vacant, and seemed not only occupant of his place, but inheritor of his spirit. He signalized his accession to the see by persecuting the Novatians, and plundering and oppressing the Jews ; at the head of the rabble he carried terror and destruction among them, and set at nought the authority of Orestes, the governor of the city, who at one time narrowly escaped being slain ; for five hundred monks from Nitria, rushing out of their holy retirement, beset, wounded, and would have murdered him, had not his

guards and the people prevented it: the monk Ammonius, who had wounded the Governor, was taken up and examined on the rack, on which he died; this intentional murderer St. Cyril honoured as a martyr, and pronounced his eulogium. But it was not enough for St. Cyril's adherents to outrage law, and oppose government, therefore they resolved to attack science; headed by a Reader, named Peter, they went to the school of the celebrated Hypatia, who at that time was president of the Alexandrian school, dragged her forth, tore her limb from limb, and burned her. St. Cyril is accused of being the actual instigator of this barbarous act, but perhaps without sufficient foundation; it might have been supposed, that as he encouraged more than one disgraceful and riotous act, he also authorized others of the like sort. The most important event in the life of this bishop is his opposition to Nestorius, Bishop of Constantinople, who had asserted, in his sermons, that "Mother of God" was not a title which should be given to the Virgin Mary, since she was only the mother of the human nature in Christ Jesus, and to Him the term Son was solely applicable, when his humanity was spoken of. St. Cyril defended the propriety of the name, and this difference of opinion begot much ill will between them; adherents clung to both antagonists, charges of erroneous doctrine were made, and the dispute at last became of so much importance, that a Council was obliged to be assembled at Ephesus. St. Cyril, though a party concerned, presided; after some difficulties and opposition Nestorius was of course condemned, and the Bishop of Alexandria, supported by Pope Cœlestin, carried all his own way. After this partial, unjust, and party Council of Ephesus, there is nothing remarkable in St. Cyril's life: he died at Alexandria, A.D. 444, having ruled that Church upwards of thirty-one years. The history of none, perhaps, among the Christian Fathers, is more disgraceful to the Christian ecclesi-

astical character than that of St. Cyril, a man immoderately ambitious, naturally violent and headstrong, a breeder of disturbances, haughty and imperious, hesitating little about the means of securing his ends, and as unfit for a bishop as a violent, bigoted, unskilful theologian could possibly be.

CYRIL, BISHOP OF JERUSALEM.

A.D. 348.

The Benedictine editors of this author's works compute that he was born in the year 315, ordained Presbyter in 344 or 345, and Bishop in 350 or 351.

In 357 he was accused by Acacius, Bishop of Cæsarea. of having disposed of the ornaments and sacred utensils of the church, in consequence of which he was deposed. That he did sell those sacred vessels is not denied, but he did it to support the poor in a time of famine. In 359 he was re-established in his see by the Council of Seleuci; but the following year he was again deposed by the intrigues of Acacius, in a Council held at Constantinople. *S. Cyrilli Hierosolymorum Archiepiscopi Opera omnia, quæ supersunt, a Thoma Milles, Gr. et Lat. fol. Oxon. 1703.* An excellent edition.

JOHN DAILLE,

A French Protestant Divine, was born at Chatelleraut in 1594, and educated at Poitiers and Saumur. In 1612 he was appointed tutor to the grandsons of M. du Plessis du Mornay, and travelled with them to Italy. In 1625 he was chosen Minister of the Church of Saumur, but the year following he

removed to Paris. In 1631 appeared his book on the use of the Fathers, which was attacked by many writers ; in 1633 he published an Apology for the Reformed Churches, which also excited considerable controversy. Daille afterwards engaged in the disputes concerning universal grace, and thereby gave offence to the rigid Calvinists. His other works are numerous. He died at Paris in 1670.

PETER DAMIAN,

A.D. 1057.

This great Reformer in the Latin Church was descended from a noble family in Ravenna, where he was born ; he excelled as much in piety as he did in temporal learning. After completing his studies he entered the monastery of the Holy Cross at Avellan in Umbria, and of this place in a short time he became Abbot, improving its state, and founding other similar institutions. Pope Stephen IX. created him Cardinal Bishop of Ostia, and he held also the bishopric of Engubio. By Nicholas II. he was deputed to reform the Church at Milan, where simony and matrimony among the clergy were the crying sins. After much opposition he succeeded in his task of establishing the papal rule and discipline over the refractory and independent Church at Milan. In A.D. 1061, he resigned all his preferments, being unable to live with such a dissolute and unholy crew as the clergy of those parts and time were. However, he was not long allowed to live in retirement, for Alexander II. employed him to compose the difference between the Bishop of Mascon and the monastery of Clunes, to the privileges of which he obliged the bishop to assent. Florence also experienced his healing hand in his destroying the feuds between the bishop and the clergy, and the citizens. In the year

1068 he was sent as Legate to prevent the Emperor Henry from being divorced from his wife Bertha. His last public employment was in A.D. 1072, when he was commissioned to dissolve the excommunication under which his natal city Ravenna had lain for several years. He died of a fever at Fayence, aged 66 years.

P. Damiani. Opera, cura Constant. Cajetan. fol. 3 vols. Romæ, 1606.

————— Lugd. fol. 3 vols. in 4, printed at Paris, 1663.
This is the perfect and best edition.

JOHN DAMASCENUS,

A.D. 730.

Called Chrysorrhœas, because of his flow of eloquence, was a native of Damascus, where he was brought up under the care of Cosmas the monk, who imbued him with his own skill in and love of learning. On the death of his father he was made secretary to the Saracen Prince of the city, who took him into particular confidence, and he is still well known among the Arabian writers, under the name of Mausur. By his advocacy of image-worship, and by his writing much and widely on the subject, he increased the hostility of the Emperor Leo Isauricus, who to ruin him with his employer, caused a letter to be forged in John's name, offering to betray the city; this falling into the Governor's hands, without investigation, he inflicted summary punishment, and ordered John's hand to be cut off, but he was soon convinced of his injustice, and wished to retain him still in his service. This however John refused, and retired to the monastery of St. Sabas, in which he spent the remainder of his life. He died about the year 750, full of

fame for his learning, and veneration for his piety. There are miracles recorded about him which are so evidently absurd and so clearly the consequence of his being a defender of the Iconoduli that it would be useless to repeat them.

J. Damasceni Op. fol. Jac. Billii. Paris. 1619.

———— 2 vols. fol. Mich. Lequein, Paris. 1712.

DAMASUS, BISHOP OF ROME.

A.D. 366.

Damasus was a Spaniard by birth ; but coming to Rome, he became successively, Lector, Deacon, and Presbyter of the Church of St. Lawrence. When Liberius, Bishop of Rome died, who had been driven into exile by the Arian Emperor, Constantius Damasus was elected in his stead, after a severe struggle with the Presbyter Ursinus or Ursicinus, who also became a candidate for that honour. On this occasion several most scandalous disturbances took place between the adherents of both parties, so that according to Ammianus Marcellinus, a heathen historian, 137 persons were killed in one of the churches in one day ! This account is also confirmed by St. Jerome in his Chronicle, and also by Socrates (Hist. Eccl. l. iv. c. 29.) The place in Ammianus Marcellinus is book xxvii. c. 3. Edit. Bipont. vol. 2. p. 106, 107. The party of Damasus having prevailed, he was settled securely in the Episcopal chair, in which he continued for eighteen years, and died in 384.

S. Damasi Opera a Sacrazanio, 4to. Rom. 1638, and 8vo. Par. 1672.

NICHOLAS DE CUSA.

A Cardinal so named, from the place where he was born in

1401. He rose from a very low origin to high ecclesiastical preferments, till in 1448 he was made Cardinal, and in 1481 he was sent as Legate into Germany, to preach the crusade, in which he had no success, but he was better employed in reforming monasteries, and restoring church discipline; he was afterwards made Governor of Rome; he died 1464. His works which are valuable, were published at Basle, 1565, in 3 vols. folio.

DIONYSIUS EXIGUUS.

A.D. 533.

Though a Scythian monk, Dionysius Exiguus was renowned for his skill in Greek as well as in Latin; he was the friend and fellow student of Cassiodorus, and became an Abbot at Rome. He was a staunch upholder of the authority of the Roman see, and is suspected not to have been guiltless of forgery in its support; he first published, and very possibly *wrote* the Canons of the Council of Sardica, and collected the Papal Decretals from Siricius to Anastasius II., and perhaps was not very scrupulous in *framing* decrees for cases he found unprovided with them. See Geddes's Tracts, vol. ii. p. 419. It was Dionysius who introduced in his *Cyclus Paschalis* the present Christian æra: his works consist of—

A collection of Ecclesiastical Canons.

A collection of Papal Decrees.

Translations—of a Synodical Letter of St. Cyril, and of the Council of Alexandria against Nestorius,—of a Paschal Letter of Proterius to Leo; with two Paschal Epistles of his own to Petronius and Boniface,—of a Life of St. Pachomius, published among the Lives of the Fathers, by Herib. Rosveyd. fol. Antwerp. 1615,—of Gregory Nyssen's For-

mation of Man, with a prefatory epistle of his own to Eugyppius, published by Mabillon, *Analect.* vol. ii. p. 1.—of the History of the finding of John Baptist's Head, written in Greek by the Abbot Marcellus, published by Du Fresne, 4to. Paris, 1655.

The Paschal Cycle.

DIONYSIUS,

FALSELY CALLED THE AREOPAGITE.

A.D. 499.

From many, not merely suspicious circumstances, but evident proofs, we may be sure that the works which pass under the name of Dionysius, St. Paul's disciple, were not written by him, since the following circumstances could hardly have belonged to the works of the Athenian judge, St. Paul's convert; they were unknown for the four first centuries at least, for otherwise they would have been mentioned by Jerome and others in their Ecclesiastical Catalogues, which they are not; they were first quoted by the Severean heretics, in defence of their cause,—an objectionable mode of *first* appearing—their subjects are widely different from those which occupied the attention of primitive writers, and the style and platonic method of arguing is not such as those early writers would have used; from internal evidence, also it is clear these works must be the production of a writer who lived after the promulgation of several heresies concerning the Trinity, and in many instances out of his own mouth, his plea for antiquity may be set aside. Who was the real author of the following works which have been printed under the name of the Areopagite

is unknown, and the conjectures which have been made have not been very solidly founded or powerfully supported.

Concerning the Cœlestial Hierarchy.

Of Divine names.

Of Mystic Theology.

Epistles.

Concerning the Ecclesiastical Hierarchy.

Dyonisii Oper. Gr. Basil. 1539.

——— cum Scholiis, F. Daley, Paris, 8vo. 1569.

——— Gr. et Lat. fol. 2 vols. Antwerp, 1634.

JOHN DUNS SCOTUS,

Was a native of Northumberland, he studied at Merton College, Oxford, where in 1301, he was a Professor of Divinity, but soon afterwards he went to Paris and became head of the school in that University ; he died at Cologne in 1308. Duns opposed Aquinas on the subject of Grace, and thus created a new sect called Scotists ; he also first broached the Immaculate Conception of the Virgin Mary ; according to the custom of the times he was called the Subtile Doctor ; his works make 12 vols. fol.

LEWIS ELLUS DUPIN,

Doctor of the Sorbonne, was born at Paris in 1657, and died there in 1719, he was Professor of Divinity in the Royal College, but lost the place for his moderation in the Jansenist controversy, he also incurred censure by the candour which he displayed in his Library of Ecclesiastical Writers, published in

47 vols. 8vo., and at Amsterdam in 19 vols. 4to. ; there is an English translation in 8 vols. folio. Doct. Dupin held a correspondence with Archbishop Wake, respecting a union between the English and Gallican Churches. He was also consulted by Peter the Great, on a junction of the Greek and Latin communions ; he wrote a great number of other works, of which three have been translated. 1. The Universal Library of Historians, 2 vols. 8vo. 2. An Abridgment of the History of the Church, 4 vols. 12mo. 3. A Method of Studying Divinity, 8vo.

WILLIAM DURAND,

A Lawyer and Ecclesiastic of the 13th century, was born at Purmoisson in Provence, he became a Professor at Modena till Grègory X. made him his chaplain and bishop of Mende ; he died at Rome in 1296, his works are, 1. Speculum Juris, fol. Rationale divinorum officiorum, fol. 3. Repertorium Juris. fol.

DURANDUS, AN ABBOT,

A.D. 1070

In Normandy wrote a Tract on the Body and Blood of Christ, against Berengarius, published by D'Achery, in an appendix to Lanfranc's Works.

ANDREW DUVAL,

A Doctor of the Sorbonne, was born at Pontoise in 1564, he

was Superior-General of the Carmelites, and Dean of the Faculty of Theology at Paris ; he died 1638. His works are : 1. A System of Divinity ; 2. De Suprema Romani Pontificis in Ecclesiam Potestate, 4to. ; 3. A Commentary of the Summa of Thomas Aquinas, 2 vols. fol. ; 4. Vie de la Sœuv. Marie de l'Incarnation, 8vo.

ENNODIUS :

MAG. FÆL. BISHOP OF PAVIA.

A.D. 511.

This prelate was of Gaulish extraction, of an illustrious family, and was born in Italy, A.D. 473. By the early death of his parents Ennodius was reduced to a low estate, but a relation undertook the charge of his education, in which he made very great progress ; at sixteen this relation died, and left him again in want, from which his marriage to a wealthy lady at once raised him. He continued in the use and the enjoyment of his riches for some time, till his conscience smote him, when he resolved, with his wife's consent, to embrace a religious life, and she followed his example. His talents were soon called into requisition, and his reward quickly followed ; for panegyriizing Theodoric and defending the Council which defended Pope Symmachus he was created Bishop of Pavia : in the years 515 and 517 he made journeys to Constantinople, for the purpose of obtaining the reunion of that Church with the Latin one ; but not succeeding he returned to Pavia, where he died in A.D. 521. His writings are numerous, and many of them totally unconnected with ecclesiastical matters.

Eunodii Op. penè omn. in Orthodoxo, Gr. Basil. 1569.

————— ex recen. A. Schotti. 8vo. Tornaci. 1610.

————— cum Not. J. Sirmondi. 8vo. Paris. 1611.

EPHRÆM SYRUS.

A.D. 370.

There is very little information, either certain or vague, respecting this Father; for a long time his works were not much known, and when brought at length into public notice by Vossius, they appeared under such suspicious circumstances as to occasion considerable doubts in many of their general authenticity; but these doubts have for the most part now passed away since the admirable edition of his works by Dr. J. Asseman.

EPIPHANIUS.

A.D. 368.

Epiphanius was born in the territory of Eleutheropolis, in Palestine, probably about the year 310. He was devoted to literary pursuits and pious studies from his youth, and improved his time and talents so well that he acquired a perfect knowledge of the Hebrew, Egyptian, Syriac, and Greek languages, and made considerable progress in Latin. When very young he embraced the monastic life, and passed several years in the desert in Egypt. In 367 or 368 he was chosen Bishop of Constantia or Salamis, the metropolis of the island of Cyprus, in which office he continued for thirty-six years. He lived to a very great age, and continued writing nearly till

the time of his death, which happened in 403. He was in great repute among the most eminent men of his time for his deep piety, unaffected simplicity of manners, and religious zeal; but he was too credulous, and took a very culpable part in the persecution raised against John Bishop of Jerusalem, commonly called St. Chrysostom. *S. Epiphanii Opera*, Gr. et Lat. a Dion. Petavio, fol. Par. 1622. 2 vols.

JOHN ERIGENA AND SCOTUS.

A.D. 379.

It is contested whether this author was a Welshman, a Scotchman, or an Irishman. He went over into France, and became a great favourite with Charles the Bald; he entered warmly into the dispute against Gotteschalchus, and, after the death of Charles, returned to England, which was then ruled by Alfred the Great, who made him one of the heads in his University of Oxford, whence, after three years' residence, he was driven away by its intestine divisions, and he, therefore, opened his school of learning in the monastery of Malmsbury, where, in A.D. 886, he died. Till it was discovered that his works would not support the still increasing errors of the Romish Church, Scotus was in the list of the Roman saints; but then it was found convenient to strike out his name. Translations of the Scholia on Gregory Nazianzen, fol. Oxon. 1681, and of the work of Dionysius the Areopagite. Colon. 1536. On Predestination, written against Gotteschalchus, Manguin, di Grat. vol. 1. p. 103.

ANTHONY ESCOBAR.

A Spanish Jesuit, who died in 1669 ; he was famous as a casuist, and on that account his name often occurs in Pascal's Provincial Letters. His works are, 1. Moral Theology, 7 vols. fol. 2. Commentaries, 9 vols.

Another Spanish Jesuit, named Bartholomew Escobar, who was a native of Seville, went to Lima, when he died in 1624. He wrote, 1. Conciones Quadragesimates, fol. 2. De festis Domini. 3. Sermones de Historiis. de Sac. Scripturæ.

ZEGAR BERNARD VAN ESPEN,

A canonist, was born in 1646, at Louvain, where he took his degree of Doctor of Laws, and became Professor in that faculty. He suffered so much persecution for opposing the Bull of Unigenitus, that he removed to Amersfort, where he died in 1728 ; his works on the Canon Law were printed in Paris, in 4 vols. fol. 1753.

CLAUDE D'ESPENCE,

Doctor of the Sorbonne, was born at Chalons sur Maine, 1511. He accompanied Cardinal Lorraine to Rome, and distinguished himself so well at the Council of Trent that the Pöpe would have made him a Cardinal, but he declined the honour. On his return to France he assisted at the conference of Poissy, where he took part with the Calvinists. He died at Paris in 1571. His theological works were printed at Paris in 1619.

WILLIAM ESTIUS,

A Roman Catholic divine, was born at Gorcum, in Holland, in 1542 ; he became Professor of Theology, and afterwards Chancellor of the University of Douay, where he died in 1613. His works are *Martyrium Edmundi Campiani*, 8vo. *Historia Martyrium Gorcomensium*, 8vo. *Orationes Theologicæ Commentarii in quatuor lib. Sententiarum*, 4 vols. folio. *Annotationes in præcipua difficiliora S. Scripturæ loca*, folio. *In omnes B. Pauli et aliorum Apostolorum epistolas comment.* 2 vols. folio.

EUNOMIUS, BISHOP OF CYZICUM.

A.D. 360.

Eunomius was a native of Cappadocia, a disciple of Actius, and one of the chiefs of the Arian heresy. He is accused also of being an Antinomian. He was thrice banished : first, by Constantius ; secondly, by Valens ; and, thirdly, by Theodosius. Most of his works are lost.

EUSEBIUS, BISHOP OF CÆSAREA

A.D. 320.

Eusebius was born in Cæsarea, about A.D. 270 ; but of his parents, education, and the circumstances of his conversion nothing is known. Probably he was brought up in the Christian religion. He is thought to have been ordained Presbyter by Agapius, Bishop of Cæsarea, and to have been his successor in that see, though Basnage thinks that Agri-

colaus preceded Eusebius after the death of Agapius. As it is certain he was Bishop of Cæsarea in 320, I have placed him under that year. He died in 339 or 340. Through affection to his friend Pamphilius, mentioned already, he assumed his name; and was ever after termed Eusebius Pamphilius.

Eusebii Preparatio Evangelica, Gr. et Lat. fol. Par. R. Steph. 1545.

——— Demonstratio Evangelica, a R. Steph. Gr. et Lat. fol. Par. 1545.

EUTHYMIUS ZIGABENUS.

A.D. 1116.

A Constantinopolitan monk: wrote—

The Panoply of the Orthodox against Heresy, Biblioth. Patr. Gr. et Lat. vol. 11. p. 292.

The Triumph over Heresy, Tollii, Itin. Ital. p. 106.

Commentaries on the Psalms and the Canticles. The preface to this work was edited by P. Saul, 8vo. Paris, 1543. 8vo. Ludg. 1573.

Commentaries on the Four Gospels, Paris, 1560.

On the Catholic Epistles, preserved in Biblioth. Sambuci, and on St. Paul's Epistles in MS. at Rome. These commentaries are the productions of a man possessed of much information as well as much natural talent.

EVAGRIUS.

A.D. 379.

In order to distinguish the Evagrius of whom we now speak from others of the same name, he received the surname of

Ponticus. He was made Reader to the Church of Cæsarea, by St. Basil, and ordained by Gregory Nazianzen, who carried him to Constantinople, which he speedily quitted, and becoming attached to a solitary life he departed for Egypt, then much celebrated for its monastic establishments, took up his abode at Nitria, and commenced a zealous disciple of Macarius, and an upholder of the tenets of Origen.

ST. FRANCIS OF ASSISI.

A. D. 1210.

The founder of a famous order of Friars, was born at Assisi, in 1182. His youth was irregular, but afterwards he led a very austere life, and gathered followers, to whom he imparted a rule which was confirmed by the Pope in 1210. After this Francis went to Palestine, and had an interview with the Sultan, whom he exhorted to embrace Christianity. The Turk treated him civilly, and sent him back to his own country, where he died in 1226. He was canonized in 1230.

ST. FULGENTIUS, BISHOP OF RUSPA.

A. D. 507.

At the city of Zelepta, in the province of Byzacena, in Africa, lived Claudius and Marriana, the parents of Fulgentius, who was born in the above city, A. D. 468. By the death of his father the care of his education fell on his mother, who had him early instructed in the Greek tongue, in which he became very proficient, and so great was his fame for talent, that he was soon made Procurator of his native place; but disgusted with

its cares and difficulties he threw up his office, and resolved to commence a secluded religious life; he became successively the inhabitant of three monasteries, whence Arian persecution and Moorish incursions drove him: he then designed to visit the Egyptian monks, but was dissuaded by Eulalius, Bishop of Syracuse, where Fulgentius for a time stayed; till, passing through Rome, he finally settled in his own country in a monastery of his own founding. Contrary to his will he was ordained Bishop of Ruspa, A.D. 504. At this time Thrasimond, an Arian prince, was king of the country, and by the advice of his clergy he banished all the orthodox bishops to the island of Sardinia, and Fulgentius among the number, who was particularly obnoxious because of his successful zeal in converting both high and low from their errors, A.D. 523. They were all recalled by Hilderic, son of Thrasimond. Fulgentius henceforward enjoyed the quiet possession of his see, presiding at several African Synods, till A.D. 533, when he died full of honour, and renowned for piety, learning, and every Christian virtue. This author abounds in repetition of thoughts in altered language; his style is pleasing but rather tedious, and his creed is in conformity with St. Augustine's; this is said to be the character of this saint's works.

D. Fulgentii Opera, Mogunt. 1515.

———— a J. Ulimmerio, cum J. Molani Proleg. Antwerp. 1574.

———— a J. Sirmondo. Paris. 1612.

———— Opera, a J. Raymundo una cum S. Leon. Op.

———— Paris. 4to. 1684. sin. nom. edit.

GELASIUS.

FLOURISHED A.D. 476.

Author of a History of the Council of Nice.

GELASIUS I., POPE.

A.D. 492.

Author of a work against Pelagius.

GELASIUS, BISHOP OF ROME.

A.D. 495.

This renowned head of the Romish Church was a native of Africa, and son of Valerius; he was a strenuous advocate for the rights of the Romish see, and a persevering persecutor of the Pelagians and Eutychians. His works are :—

Letters.

Fragments of ten Epistles concerning the force of an Anathema.

Against the Senator Andromachus and other Romans.

Against Pelagianism.

On the two natures in Christ, against Eutyches and Nestorius.

Gelasii Opusc. ; in Concil. vol. iv. p. 1157.

——— Liber de Daub. in Christ Naturis, exstat. in Antidot. advers. Hæres, fol. Basil. 1528.

——— cum aliis Vet. Script. de Person. Christ, fol. Tigur. 1571.

——— in Biblioth. Patr. fol. vol. iv. p. 415, Paris. 1624.

GILBERT GENEBRARD,

A Benedictine, was born at Riorni, in Auvergne, 1537. He studied at Paris, where he became Professor of Hebrew ; but being twice disappointed of a bishopric he went in disgust to his priory at Semul, in Burgundy, where he wrote " works against the right of the Regale ;" a Sacred Chronology ; a Commentary on the Psalms ; a Translation of Josephus. He died 1597.

JOHN GERSON,

An eminent divine, born at Gerson, in Champagne, in 1363 ; educated at Paris, of which church he became Chancellor and Canon. He distinguished himself at the Council of Constance, the authority of which over the Pope he strenuously defended. He died 1429 His works were published by Dupin, in 5 vols. folio, 1706.

GILBERT, THE FRANCISCAN,

A.D. 1270,

Theological Professor at Paris, wrote on the office of a Bishop and of the ceremonies of the Church. *Biblioth. Patr.* A Life of St. Eleutherius ap. Bolland. Sermons, 8vo. Paris. 1518 ; and a Journey of St. Louis' first Expedition to the Holy Land ; yet in MS. in Belgic. *Biblioth.*

GILDAS,

A.D. 581,

Surnamed the Wise, the first British historian, was born in the year 529, became scholar to Istutus, Abbot of Morgan, and was made afterwards himself Abbot of Bangor. The time of his death is uncertain. He wrote two works that are come down to us :—A Lamentation for the evils of England and its people. This is a history of the past and then state of the country and its inhabitants ; but it recounts only their misfortunes and evils, giving a melancholy picture of the corruption of manners and the abominations and oppressions of both high and low. A reproach on the clergy.

Epistola de Excid. Brit. et Castigat. Ordin. Eccles. int. Script. Brit. min. fol. Heidleb. 1587.

——— Polydor. Virgil. 8vo. Lond. 1525, et Basil. 8vo. 1541.

Epist. de Excid. Brit. et Cast. Ord. Ecc. in Biblioth. Patr. fol. vol. 5. Paris, 1624. pp. 390.

The Epistle of Gildas, translated by Thomas Habington, 8vo. Lond. 1638.

————— 12mo. London.

GOTTESCHALCUS.

A.D. 840.

About this period the Church was sadly harassed by the question of the “Decrees,” and the extent of the salvation bought by Christ ; and the first, as well as the most strenuous supporter of the doctrine of predestination and a limited salvation, was Gotteschalcus, a monk of Orbez, in the diocese of

Soissons, a man of a bitter spirit, but of an ingenious head ; he raised the spirit of doctrinal contention on strifes of words, and set at variance those who would all have remained at peace had not he thrown among them the apple of discord ; hence arose attacks and defences productive of still increasing mischief, and laying the foundation of unchristian and endless disputes. Gotteschalculus received cruel usage from his adversaries, for he was condemned in a Council, deprived of his ecclesiastical office, scourged for his errors, and finally imprisoned ! What will not bigotry induce men to commit ?

Confessions, two in number, published by Archbishop Usher, 4to. Dublin, 1631.

An Epistle to Ratramnus, Lud. Cellot. Hist. Gotteschalcul. p. 415.

On Predestination, fragments of which are preserved by Hincmar, as Bishop.

GRATIAN,

A.D. 1145,

A Benedictine monk ; collected Decrees of the Popes, and arranged and classified them ; the work was cleared of defects and restored by authority of Gregory XIII.

GREGORY, BISHOP OF NYSSA.

A.D. 371.

St. Gregory of Nyssa, was younger brother to Basil the Great, and was born about the year 331 ; he devoted himself to the study of rhetoric ; and far from forsaking the world,

like his brothers, he married his wife, Theosebia, some time before his entering into holy orders, which he at last took, and was ordained Bishop about A.D. 371. He was not long undisturbed in his see, but expelled under the Emperor Valens with others, and compelled to live in exile, but Gratian restored him A.D. 378; the joy of which event was soon overcast by the death of Basil, to whom he paid the last sad duties of affection.

Gregorii Nysseni Opera integra, cum. not. Johan Zeunclavii. Johan. Gulonii, Front. Ducæi, 3 vols. folio. Paris. 1638. Ægid. Morell.

GREGORY OF CÆSAREA,

A.D. 910,

Composed the life of St. Gregory of Nazianzen, taking his own works and account of himself as the groundwork, prefixed to Gregory's works. Also an Historical Oration on the Fathers of the Nicene Council. Published by Combefis, Auct. Nov. vol. ii. p. 547.

GREGORY VII. BISHOP OF ROME,

A.D. 1073,

Formerly named Hildebrand, was born of mean parents in Soana. He spent his early years in Rome, under Laurence, Archbishop of Amalphi, as tutor, and was in great favour with Leo IX. and Gregory VI., on whose death he retired to the monastery of Cluny, whence he was carried again to Rome by Bruno, on his being raised to the Roman see; he

soon acquired such wealth, influence and power, that he disposed almost as he pleased of the papacy during the government of several of his predecessors, till at last, on the death of Alexander, he exerted his power on his own behalf, and got himself hastily elected, and the Emperor finding it vain to dispute it, confirmed the appointment, and Hildebrand, Archdeacon of Rome, assumed the name of Gregory VII.; no sooner was he seated on St. Peter's chair than he gave the rein to his ambition, which could endure no equal, and which must bring into confessed obedience all the powers of the earth; the distracted state of Europe was favourable to his claims, and he disposed of kingdoms according to his pleasure, making potentates bow down to him. His chief foe was the Emperor Henry, who had alienated many of his lords from him by compelling them to do their duty to him as well as to their respective people, and thus internal commotion strengthened Gregory's opposition. But it was not alone Henry whom he wished to reduce to a state of vassalage, since he had designs and claims upon every state of Europe as well as on those who were as yet happy in their ignorance of Catholicism. During the whole of his pontificate he was perpetually in the midst of civil or religious broils, and the two questions of simony and celibacy of the clergy occasioned him much disturbance. He died A.D. 1085. He wrote a Commentary on St. Matthew, still in MS. in the Archiepiscopal Library at Lambeth; but his chief works are ten Books of Letters, filled with the transactions of those times, and tending little to spiritual profit. Concil. vol. x. p. 6.

GREGORY IX. BISHOP OF ROME.

A.D. 1227.

During nearly all of his pontificate Gregory was at open war with the Emperor Frederic, whom he excommunicated four several times and wished to betray him into the hands of the Saracens; he died of a broken heart, A.D. 1241. He wrote many epistles and decrees: cum Not. J. Parnelli. Antwerp. 1572.

JAMES GRETSER,

A German Jesuit, was born at Masedorf in 1561. He became a Professor at Ingoldstadt, where he died in 1635. This learned man spent his whole life in writing against the Protestant religion, and his works make no less than 17 vols.

JOHN HARDOUIN,

A famous Jesuit, born at Quimper, in Bretagne, 1647. He published a work in 1684, entitled "*Numi Antiqui Populorum et Urbium Illustrati*," and the same year, in conjunction with notes, folio. In 1685 Father Hardouin printed, for the use of the Dauphin, *Plinii Historiæ Naturalis*, 5 vols. 4to. In 1693 came out his *Chronologiæ ex Numis Antiquis Restitutæ Pro- lusio de Nummis Herodiadum*, 2 vols. 4to. in which he unfolded his hypothesis, that the greater part of the writings ascribed to Homer, Plato, Aristotle, Plutarch, &c. are forgeries of monks in the thirteenth century. He excepts only the works of Cicero, Pliny's Natural History, Virgil's Georgics, and

Horace's Satires and Epistles. He also makes the Æneas in Virgil to be Jesus Christ, and the Lalage of Horace the Christian religion. This work was suppressed by authority. In 1700 there was published in Amsterdam a folio vol. entitled *Johannis Hardouini. Opera Selecta*. He was also employed in preparing a new edition of the Councils, in 12 vols. fol. 1705. He died at Paris, September 3, 1729. After his death a folio vol. of his *Opuscula* was printed.

HAYMO, OR AIMO.

A.D. 841.

After studying under Alcuin, together with Rabanus Maurus, Haymo was made Abbot of Hersfield, and afterwards raised to be Bishop of Halberstadt. He died A.D. 853.

Commentaries on the Psalms. Friburg. 1533; on Isaiah, Colon. 8vo. 1531; on St. Paul's Epistles, Rom. 1598; on the Apocalypse in seven books, Colon. 1531. All these Commentaries consist of extracts from the preceding Fathers.

Homilies on the Gospels. Antwerp. 1559.

An abridgment of Ecclesiastical History, printed with Sulpitius Severus. Colon. 1531.

On the Love of the Heavenly Country, in three books. Paris, 1531.

· On the Body and Blood of Christ; a fragment in which he speaks fully and boldly of a real change into the real body and blood. D'Archery, vol. i. p. 42.

HENRY OF LUSA,

A.D. 1262,

Cardinal Bishop of Ostia, was the most celebrated canonist of his time. He wrote a work called the Golden Summary of Law: cura Quarini, fol. Ludg. 1588, an Exposition of the Six Books of the Decretals. Venet. 1581.

HILARY, BISHOP OF POICTIERS.

A.D. 354.

Hilary was born at Poitiers, in Aquitaine, but whether of Gentile or Christian parents is uncertain. He applied himself early to reading and study, and it is said, read the Jewish and Christian Scriptures for his instruction, as well as the writings of the heathen philosophers and poets.

Sancti Hilarii Opera a Pet. Constant. fol. Par. 1693. Allowed to be one of the best editions published by the learned fraternity of St. Maur.

HILARY, BISHOP OF ARLES.

A.D. 439.

About A.D. 401, St. Hilary was born: but of his early life and parentage an account is not given by his biographer, because an eminent saint does not need the fame conferred by an account of early talents and exalted birth! When about twenty-five years of age he accompanied Honoratus to his see of Arles, but shortly left Arles to pursue a monastic life, re-

moved from the cares and bustle of the world. His patron, Honoratus, dying A.D. 430, Hilary succeeded him, conducting himself as a humble and charitable man, but as a rather severe and haughty ecclesiastic. In 435, Hilary deposed a brother bishop, Celidonius, on a charge of having violated the canon law in becoming a priest, notwithstanding he had formerly married a *widow*. Celidonius referred the matter to Pope St. Leo, who being jealous of his own authority, and always anxious to extend his power, was therefore very wrathful at St. Hilary's summary proceedings, nor could St. Leo be appeased, though the Bishop of Arles took a journey on foot to Rome in order to set matters right. Still each saint adhered to his own opinion, and parted with mutual ill-will. St. Hilary died A.D. 449. His works extant are :—

The Life of St. Honoratus.

A heroic poem on Genesis.

A letter to St. Eucherius.

Hilarii Opuscula omnia, in Biblioth. Patr. vol. vii.

——— edidit Benedictini, fol. Paris. 1693.

——— Notis Johan. Salinas. 8vo. Romæ, 1731.

HINCMAR, ARCHBISHOP OF RHEIMS.

A.D. 845.

Among the contests in Church and State which distracted the unity and peace of both, Hincmar was much involved ; descended from an honourable family, and endowed with a liberal education, in the monastery of St. Denys, near Paris, it was likely that his assistance would be sought to support the party of Lothaire against Louis the Godly ; but Hincmar refused his countenance to this rebellious son of the Emperor,

to whom he faithfully adhered, and who employed him after his restoration in settling the ecclesiastical affairs of the empire. After this he retired to his monastery, whence he was again summoned into public life by being chosen Archbishop of Rheims. On the accession of Lothaire it was attempted to depose him from his see without success. The affair of Gotteschalcus came before him, which he drove on with much heat; and Gotteschalcus by his means was condemned and punished with much and unjust severity. Hincmar died A.D. 882.

The whole of his works have been admirably edited by Jac. Sirmond, in 2 vols. fol. Paris, 1645.

INNOCENT III., BISHOP OF ROME.

A.D. 1198.

This remarkable and powerful Pontiff, the terror of kings and consolidator of the power of the Roman see, has left us Commentaries on the Psalms and the Mass. Treatises on Church discipline and Christian feeling; Prayers, Hymns, and Decretals, Colon. 1575, 2 vols. folio; also Sixteen Books of Epistles, edited and printed at very many places, Paris, Rome, Venice, Cologne, &c.

ISIDORE, BISHOP OF SEVILLE,

A.D. 396,

Was born at Seville, in Spain, his parents' names being Severianus and Turtura. He was grandson of Theodoric, king of Italy, and succeeded his own brother Leander in the

bishopric of Seville. In A.D. 619 he held a Council at his see. In 633 he presided at the fourth National Council held at Toledo, and died in A.D. 636. His works are very numerous and miscellaneous.

Isodori Hispalens. Opera omnia, studio, Margar. Bignæi, fol. Paris. 1580.

———— Opera omnia, per Jacob du Breul, folio, Colon. Agripp. 1617.

An Instruction to avoid and eschew Vices, being a translation of the Lessons of St. Isidore, with some few additions by R. Whitford, 4to. Lond. 1541.

Cousailes of Sainte Isidoris to infforme Man howe he shudde flee Vices and folowe Vertues, 8vo. Lond. 1544.

———— translated by Thomas Lupset with St. Chrysostom, 8vo. Lond. 1560.

CORNELIUS JANSEN, OR JANSENIUS.

Was born at Leerdam in Holland, 1585. He studied at Louvain, from whence he removed to Paris, and next to Bayonne, where he became master of the college. He afterwards returned to Louvain, and was chosen Principal of the College of St. Pulcheria. In 1624 he was sent on a mission to the King of Spain, who employed him to write a book against France, for which he was rewarded by the bishopric of Ypres in 1635. In this diocese he began the work of Reformation, but did not live to complete it, as he was cut off by the plague in 1638. His principal work is entitled "Augustinus." The book was printed in 1640, and was immediately attacked by the Jesuits as containing heretical opinions on the doctrines of grace and predestination. A furious controversy arose, particularly at

Louvain ; and in 1641 the work was formally condemned by a Papal bull. This, however, did not allay the dispute which raged with such violence in France, that another bull was issued against the doctrines of Jansenius in 1653.

ST. JEROME.

A.D. 392.

There is considerable difficulty in ascertaining the exact time when St. Jerome was born, nor is the difficulty decreased by a reference to what he says of himself, as his expressions are vague, and even the same term is employed to denote widely different ages, probably the year of his birth was about A.D. 331, and the place of his nativity was Stridon, a small village on the borders of Dalmatia. His father's name was Eusebius, a man of wealth, of respectable family, and a Christian ; his mother's name is unknown, and little more is related of his immediate relations, but that he had a maternal aunt, named Castorina, a sister who vowed virginity, and a younger brother named Paulinianus. A laudable desire of giving his son an excellent education, made his father send Jerome to Rome, where he followed with great industry and success, under Donatus the Commentator on Virgil and Terence, the line of philological study he had commenced at home. When he had spent some time in these pursuits, and resolved to cast aside the follies into which the luxuries of a large city had betrayed him, he was baptized, and shortly afterwards travelled into France to perfect himself under the scholars who then flourished there. On his return to Rome, from the materials before collected, and considerably enlarged during his abode abroad, he formed an extensive and valuable library, both of profane and theological learning, improving his taste from the

heathen, and his understanding and heart from the Scriptural writers: to this library he appears to have made constant additions, and from it he derived the knowledge on which his subsequent fame was built. In consequence of disagreements and family feuds he resolved to leave his native country, whither he had retired with his friend Bonosus, and retire for some Eastern solitude; taking, therefore, his books, he set out with his friends Evagarius, and Heliodorus, and others, for the place of his retreat, and staying some short time at Jerusalem and Antioch, he at last departed for his ultimate destination in the deserts of Syria, where Theodosius received him into the number of the self-mortifying and solitary inhabitants. Here he vigorously pursued the studies of the Hebrew language, which he was convinced was of the utmost importance to a student in divinity, and so assiduously did he apply to its acquisition as to be "rusted," as he himself complains, in his Latin style.

Having passed four years in Syria and Palestine, he determined to go to Constantinople for the purpose of studying theology under Gregory Nazianzen, with whom he stayed till called to Rome about A.D. 382, with Epiphanius and Paulinus, concerning the disturbances at Antioch, which Damasus called a Council to appease, and who made at the same time Jerome his secretary, an office he continued to discharge till the death of Damasus, but in him having lost his friend and protector, and persecuted by the enmity and calumnies of several who envied him the credit he enjoyed with some of the first ladies at Rome, to whom he had become spiritual adviser, Jerome again sought in Palestine the peace and leisure of which the cabals and employments at Rome had deprived him; taking his brother Paulinianus with him, he visited Antioch and Jerusalem, thence passed into Egypt to converse with Didymus of Alexandria, and proceeded to the monastic establishment of

Nitria, where he says he found more of the poison of serpents in the monks than the piety of saints. At last, in Bethlehem, he took up his final abode, and there composed most of his works, harassed always, and once running a near risk of his life, in having his monastery reduced to ashes, and his associates dispersed by the attack of his enemies; fortunately a strong tower resisted their efforts, and preserved Jerome and a few others; in his cell at Bethlehem he breathed his last a very few years after this event in the year 420. Of this learned and important Father the works are numerous, which may be divided into—1st, the Vulgate, a translation of the Scriptures in Latin. 2ndly. Commentaries on some books of the Old and New Testament. 3rdly. Controversial Tracts. 4thly. Epistles; and 5thly, An Account of the Life and Works of the Ecclesiastical Writers his predecessors.

Hieronymi Opera cura Erasmi, folio, 6 vols. Basil, 1516—ap. Froben. Basil, 1553; a correct edition.

———— Rome, 1572.

———— Colon. 1623, with notes.

———— Francof. 12 vols. 1684, with Indices, Notes, and Scholia, collected into the 3 last vols.

———— Edit. Benedictin cura Martianæ, 5 vols. folio, Paris, 1693-1706. This is by far the best edition, the four first vols. are the genuine works of Jerome. The last vol. those ascribed to him.

JOACHIM, ABBOT OF FLORA.

A.D. 1201.

Abbot of Flora was a great writer of Commentaries, and a prophet also. He wrote a Harmony of the Old and New Testaments in five books. Commentaries on Isaiah, Jeremiah,

Nahum, Habakkuk, Zechariah, Malachi, and the Apocalypse. On the Trinity. Prophecies concerning fifteen Popes. Venet. 1519, *ibid.* 1589, and in MS. in several libraries.

PHILIP LABBE,

A Jesuit, was born at Bourges in 1607. He became a celebrated teacher of Ethics, Philosophy, and Philology, in Paris, where he died 1667. His publications are—*Nova Bibliotheca, MSS. Librorum*, 2 vols. folio. *De Byzantinæ Hist. Scrip.* folio. *Two Lives of Galen.* *Biblioth. Bibliothecarum*, &c. 4to. *Concordia Chronologica*, 5 vols. folio. *Bibliotheca Anti-Janseniana*, 4to. *Notitia dignitatum Omnium imperii Romani*, 12mo. *Eruditæ Pronuntiationes Catholici Indices*, 12mo. *De Scriptoribus Ecclesiasticis dissertatio*, 2 vols. 8vo. A collection of Councils, 17 vols. folio.

LACTANTIUS.

A.D. 306.

Lucius Cœlius (or Cœcilius) Firmianus Lactantius, was probably an African; he was educated by Arnobius, and became so eminent for eloquence, that Diocletian brought him to Nicomedia to teach rhetoric, but as most of the inhabitants spoke Greek only, he had few scholars; on which he gave up his school and betook himself to writing.

L. Cœciliî Lactantii Opera, folio, in *Venerabili Monasterio Sublacensi*, 1465. Edit. Princ. A very valuable and scarce work.

———— ab Oberthur, cum Var. Lect. &c. 8vo. Wirceb. 1783, 2 vols. A very convenient and useful edition.

LANFRANC,

Archbishop of Canterbury, born at Pavia, 1005. He became a Professor of Law at Avranches, and next took the vows in the Abbey of Bec, of which house he was chosen Prior in 1044. Here he established a seminary which rose to such eminence as excited the envy of Berengarius of Tours, who attacked Lanfranc on the subject of the Eucharist. In 1062 he was made Abbot of St. Stephens, at Caen, and when the Duke of Normandy obtained the English crown, he procured Lanfranc to be elected Archbishop of Canterbury, the claims of which see he asserted against the Archbishop of York. He also refused to obey the citation of the Pope to appear at Rome. He died 1089. He rebuilt the Cathedral of Canterbury, founded the hospitals of Harbeldown and St. John, Canterbury. His works were published in 1647, folio.

 LEO I. BISHOP OF ROME.

A.D. 440.

Saint Leo, surnamed the Great, was born at Rome; of his parents there is nothing known, but that his father's name was Quintus. Under Pope Celestine he appears to have been an Archdeacon, and under Pope Sixtus III. he possessed such an influence as to mediate between the two contenders for empire, Actius and Albinus; while he was employed on this mission Sixtus died, and Leo was chosen his successor; a deputation was sent to him to announce his election, on which he returned and was ordained bishop, September 29th, A.D. 440. It was to the superintendence of no easy charge that St. Leo succeeded, for the Nestorians agitated the East, and the West had

not recovered from the Pelagian controversy ; against these two heresies St. Leo directed his ecclesiastical power, and the reviving Priscillianists felt the vigour of his administration. Twice he saved Rome from the utmost wrath of the spoilers—from Attila, king of the Huns, and Genseric, king of the Vandals : the former retired, and the latter only plundered, without setting fire to the city. After a most vigorous Pontificate, in which the Roman bishop's authority had been more extended than during the whole time of his predecessors, St. Leo was the first who had legates residing at Constantinople, to take care of his interest, and it was under him that private confession was first allowed. His works are—

Sermons.

Epistles.

Of the calling of the Gentiles.

St. Leonis Magni Opera cura J. Andrew. Venet. 1485.

———— Canasii Collen. 1546.

———— Antwerp. 1583.

St. Leonis Magni Opera una cum Maximi Chrysologi Fulgentii Opp. Lugd. 1633-51-71.

———— cura P. Quesnell, 2 vols. 4to. Paris. 1675. The best by far.

LUCIFER, BISHOP OF CAGLIARI.

A.D. 354.

This Christian writer was also a sufferer with Eusebius of Vercelli. He was bishop of Carali, now called Cagliari, in Sardinia, and appears to have been driven into banishment four times by the Arians.

Luciferi Opera, a Fratribus, Coletis, folio, Venet. 1778. I have met with no part of his writings in English.

LUITPRAND,

A. D. 946.

Deacon of Pavia, was Secretary to Berengarius II. by whom he was long employed in his political negotiations, but falling into disgrace, and being persecuted by this prince, he took refuge with Otho I. ; he was made Bishop of Cremona : he was sent on a mission to the emperor Nicephoras Phocas, in which he met with poor success. He did not die till after A. D. 970. His works are—

A Contemporary History of Europe ; Embassy to the Emperor Phocas. The above works are in the collection of Italian History, published by Muratorius.

LUTHER.*

JOHN MABILLON,

Born 1632, at Pierremont, in Champagne. He entered into the order of Benedictines. He became assistant to Father D'Acheri, who was compiling his *Spicilegium*. He was next employed on an edition of St. Bernard, and was also appointed to complete the Acts of the Saints, 9 vols. folio. His principal work is "*De re Diplomaticæ*," folio, 1681, which induced Colbert to employ him in examining some titles relating to the Royal family. For this purpose he travelled into Germany, of which

* I have not given any notice of Luther, because his era, character, and labours are so generally known. The reader is referred to Merle D'Aubigné's interesting sketches ; to an important note, W. in Archdeacon Hare's *Mission of the Comforter* ; and to the valuable notes appended to Montgomery's noble Poem "*Luther*."

journey he published an account. He next went to Italy, and brought back an immense collection of rare MSS., of which he printed a description, entitled, *Museum Italicum*, 2 vols. folio; a Latin Letter on the Worship of unknown Saints, which greatly offended the Church of Rome. He died in the Abbey of St. German de Pres, in 1707.

EMANUEL MAIGNAN,

Was born at Toulouse, in 1601. He entered into the society of Minims, and acquired such celebrity as a mathematician, that his superiors called him to Rome to take upon him a professorship in 1636. In 1650 he returned to Toulouse, and became Provincial of his order, and refused all higher preferments. He died 1676. His works are *De Perspectiva Horaria*, 1648: a Course of Philosophy, 4 vols. Svo., and also in folio: two Treatises—one against the Vortices of Des Cartes; and the other on the Speaking Trumpet.

PETER DE MARCA,

A French prelate, was born in 1594, at Gant, in Bearn: he was at first a counsellor, but quitted the law for the church, and was made successively Bishop of Conserans and Archbishop of Toulouse; he died just as he had been appointed to the Archbishopric of Paris, in 1662. He distinguished himself by an able work in defence of the liberties of the Gallican Church, entitled, "*De Concordia Sacerdotii et Imperii*;" but, afterwards, he courted the favour of the Pope in another treatise, "*De singulari Primatu Petri*." His other performances are, *Histoire de Bearn*, folio, and *Marea Hispanica*, folio.

JOHN MARIANA,

A Spanish historian, was born at Talavera, in Castille, in 1537. He entered into the order of Jesuits, and became a professor in several colleges of that society ; after which he retired to Toledo, where he published his treatise, “*De rege et regis institutione*,” in which he attempted to justify the assassination of Henry III.

MARIANUS SCOTUS,

A.D. 1059,

Was either, a Scotchman or Irishman, and was a relation of the Venerable Bede’s : he turned monk, and died at Mentz, A.D. 1086. He wrote a Chronicle beginning with the creation, and ending A.D. 1083 ; *int. Script. Germ. Rer. fol. Francof, 1583.* There are other chronological and some theological works of his in MS. in *Biblioth. Cæsar. vid. Cave. Lit. Hist.*

METHODIUS, BISHOP OF TYRE.

A.D. 290.

St. Jerome says, that Methodius was bishop of Olympus, in Lycia, and afterwards of Tyre ; that he was a very correct and elegant writer, and had composed a work against Porphyry, in several books.

GREGORY NAZIANZEN.

A.D. 370.

Gregory was born about A.D. 330, in Cappadocia, at a little village named Arianzum, near to Nazianzum, whence he had

his surname. His father, Gregory, Bishop of Nazianzum, having carefully instructed him in the Christian faith, and given him such an education as the schools of that country could afford, sent him to Cæsarea and Alexandria to study rhetoric. From Palestine he went to Athens, about A.D. 350, when he was soon joined by Basil the Great, between whom and Gregory an intimate friendship was then formed, which continued during life. In 358 or 359, at the pressing entreaties of Basil, he went to the monastery of Pontus, and spent some considerable time in that desert, with his intimate friend, in the study of the sacred Scriptures, and other religious exercises. In 361, his father being overpowered with age and infirmity, entreated him to come and assist him in the government of the Church of Nazianzum. Here, much against his own wish, he was ordained priest; but he was so terrified at the importance of the work of the ministry, that he fled once more to the monastery of Pontus, to receive the advice of his friend Basil. About A.D. 372, Basil consecrated him Bishop of Sæsima; but this he soon relinquished, finding that it was a cause of contention between his friend Basil and Anthemius, Bishop of Tyanus. In 378 he was made Bishop of Constantinople, but finding his election contested by Timothy, Bishop of Alexandria, and some others, he gave up his see, and went to Nazianzum; where, after having governed his father's church, with great reputation, for some time, he appointed Euthalius to the same charge, and retired to Arianzum, where he died in 391.

Gregorii Nazianzeni Opera a Wolfgaugo. Musculo, Gr. folio, Basil, 1550.

——— ex edit. Jacob Billii & Fred. Morellio, Gr. and Lat. folio, Par. 1609-11, 2 vols.

NICEPHORUS, C.P.

A.D. 806.

After having been engaged in the affairs of the court, under Constantine Copronymus, Nicephorus withdrew into a monastery, whence he was brought forth to be made Patriarch of Constantinople. He was a zealous defender of image worship, and was twice banished on this account, and at last died in exile, A.D. 828.

Nicephori Op. ed. Benedic. Paris. 1705.

NICHOLAS I., BISHOP OF ROME.

A.D. 858.

Almost immediately that Nicholas entered on his pontificate, he was engaged in the dispute with Photius, about his ordination, which, of course, involved him in a disagreement with the Emperor of Constantinople. He wrote a great number of letters, chiefly on this affair, published, in folio, at Rome, 1542.

Answers to the Questions of Ardmeus on points of Church Discipline, D'Achery, vol. 1. p. 596.

Answers to the Bulgarians, in 106 chapters, Concil. vol. 8. p. 516.

ŒCUMENIUS.

A. D. 1001.

All that we certainly know of Œcumenius is, that he was a compiler of a Commentary on Scripture, which fortunately

has descended to our age, and which is one of the best works of the kind that antiquity has handed down to us. The opinions of Chrysostom he has made the basis of his Commentary; in addition to him he has borrowed from most of the eminent Fathers of the Greek Church: the Commentary begins with the Acts of the Apostles, and includes all the succeeding books of the New Testament except the Apocalypse. These notes are short, clear, and judicious. He was Bishop of Irica in Thessaly.

Published at Paris. Gr. et Lat. 2 vols. folio, 1631.

OPTATUS.

A.D. 370.

This Latin Father was Bishop of Milevi in Numidia, and published his work against the Donatists, under the reign of Valens and Valentinian.

S. Optati Afri libri sex de Schismate Donatistarum, Mentz. 1549.

———— a Lud. Dupinio, Paris. fol. 1700. This is by far the best edition, with a very learned preface, and cleared from the great number of errors that deformed the text of all the rest.

PALLADIUS,

A.D. 408.

A native of Gallatia, and pupil of Evagrius. When twenty years old Palladius went to Egypt to learn and practise the austerities of an ascetic life; he spent several years in different establishments of monkish fanaticism, but his constitution

could not altogether support the deprivations which he underwent, and by the advice of physicians at Alexandria he departed for Palestine, thence travelled unto Bithynia, and was there ordained Bishop of Helenopolis, A.D. 401. He suffered among the other friends of St. Chrysostom, when that saint was banished. He was an admirer of Origen, and consequently Jerome was his foe.

SFORZA PALLAVICINO.

A Cardinal, was born at Rome, 1607. He was made a bishop when very young, and chosen President of the Academy of Humoristi. In 1638 he entered into the order of Jesuits, and in 1657 was made a Cardinal. He died in 1677. He wrote the History of the Council of Trent, which was printed in Italian, 1656, 2 vols. folio, and in Latin, 3 vols. 4to.

PANORMITANUS,

Called often Tudescus, his writings are quoted by Labbé.

MATTHEW PARIS.

A.D. 1241.

An Englishman, a monk of St. Alban's, a great favourite with Henry III., though a firm Catholic himself, he is a most important witness to the abominations and oppressions of the Romish Church; as an historian he is invaluable, establishing his facts by documentary evidence. He wrote a History of

England, from William I. to Henry III. The Lives of the Offas, Kings of Mercia, and an Appendix to his History. G. Watsius, folio, Lond. 1640. Also a minor History still in MS. Lib. Bened. Cantab.; a General History from the Creation, till William I. of England, this is transcribed by Matthew of Westminster, in his Florilegium, also the Life of St. Edmund, Archbishop of Canterbury.

PELAGIUS.

A.D. 405.

An English monk of the name of Morgau, which name he afterwards exchanged for the name of Pelagius, was the author of a heresy still called after him. It is said he was educated at Cambridge, and afterwards became Abbot of Bangor, whence he was expelled by his own fraternity; he visited Rome and began privately to disseminate his peculiar views of original sin, free-will, and grace; here he obtained Celestius as a disciple and ardent coadjutor, and both travelled about into Sicily and various parts of Africa, propagating their opinions, and gaining a considerable number of adherents. St. Augustine, his grand opponent, attacked his theological scheme, and was the means of having it condemned as heretical, but while exposing his theological errors, he bears honourable testimony to Pelagius's unimpeachable life and conduct, thus freeing him from the calumnies which the fierce spirited railer, St. Jerome, utters against him; where or how he died is unknown, his works which remain are contained among the works of Jerome and Augustine, (*See Augustine*) and consist of a Commentary on St. Paul's Epistles, (probably the work of Pelagius); a letter to Demetrius, a work on the Power of Nature, opposed

by Augustine in his treatise "on Nature and Grace;" a Treatise on Free-will partly preserved in Augustine's Refutation, entitled "Of the Grace of Jesus Christ," and a Confession of Faith. Pelagius seems to have been a man of rather acute than solid or brilliant acquirements, he writes clearly and sensibly, without any affectation of eloquence; but what perhaps may be considered no small praise, he treats of high and difficult things, erroneously it is too true, but in plain and comprehensible language.

PETRUS DE PALUDE,

A.D. 1320.

Wrote upon the Gospels, and on the third and fourth book of the Sentences.

JAMES DAVY DU PERRON,

A Cardinal, was born in the Canton of Berne, 1556. His father, a Physician and Protestant, gave him the elements of his education, and he acquired of himself a knowledge of the Greek and Hebrew, as well as of Logic and Philosophy. It is said that by studying the Summa of Thos. Aquinas he began to waver in his religious sentiments, which ended in an abjuration of the Protestant faith, a measure however that promoted his temporal interest. His success in converting Henry IV. and procuring the papal absolution for that monarch proved the means of his advancement to the highest dignity. He was first made Bishop of Evreux, next Archbishop of Sens, and lastly created a Cardinal by Clement VIII. After the murder

of Henry he became wholly devoted to the see of Rome, and was much employed in promoting its interests. He died at Paris in 1648. His works were printed in 1620, in 3 vols. folio. The principal is a treatise on the Eucharist, in answer to Du Plessis Mornay.

**CORNEILLE DE LE PIERRE ; OR CORNELIUS A
LAPIDE,**

Was born in the diocese of Liege. He entered among the Jesuits, and became an eminent professor, first at Louvain and next at Rome, where he died in 1657, aged 71. His works are, Commentaries on the whole Bible, except the Psalms, in 10 vols. folio.

PHOTINUS,

A D. 341.

Was a native of Galatia, and Bishop of Sirmium ; from the accounts given by St. Jerome, Augustine, and others, he appears to have held the same opinions concerning Christ which are held by the Socinians of the present day.

PHOTIUS,

PATRIARCH OF CONSTANTINOPE.

A.D. 858.

The parents of Photius had suffered in the cause of Image Worshipping ; his uncle was the Patriarch Tarasius, and

Photius had raised himself to eminence and renown by his upright conduct and extensive acquirements, being chief secretary to the Emperor before he was ordained to the see of Constantinople. There were two circumstances which made this ordination both illegal and unjust, for Photius being a layman, it was contrary to the canons that he should at once be raised to the Patriarchate, and Ignatius was violently and unoffendingly deposed from the see in order to make room for Photius. After some alternations of possession and deposition, and when Ignatius was dead, Pope John VIII. recognized the ordination, and Photius possessed his rank in peace, till finally expelled from his see in A.D. 886, and driven into a monastery where he died.

Bibliotheca, edited by Dav. Haschel, fol. Rothomagi. 1653.
—Epistles edited by Rich. Montacut. fol. Lond. 1651.—
Nomocanon, a Christ. Justell. 4to. Paris. 1651. Homilies ;
there are several extant in M.S. A Lexicon.

EDWARD POCOCK,

An English divine, the son of a clergyman, and born at Oxford, in 1604. He was educated at Thame school, from whence he removed to Magdalen Hall, where he remained two years, and then became a scholar of Corpus Christi College. He died in 1691. He had a share in Walton's Polyglot, translated Grotius' "De Veritate" into Arabic. His other publications are, Specimen Histoire, Arabum, 4to. ; Porta Mosis, or Six Discourses of Maimonides ; a Latin translation of the Annals of Eutychius, 2 vols. 4to. ; an Arabic Poem, entitled, Carmen Abu Ismaelis Tograi, with a Latin version ; Abulfaragius's Historia Dynastiarum ; Commentary on Micah Malachi,

Hosea, and Joel, folio; an Arabic translation of the Liturgy and Catechism.

PROSPER OF AQUITAINE.

A.D. 434.

Neither the place nor the time of the birth of Prosper are known, and considering the celebrity of the person, the materials for forming a life of him are unusually meagre, amounting to little else than that he was a strenuous defender of St. Augustine, an opposer of the Pelagians and semi-Pelagians, was made by Pope Leo his secretary, when he went to Rome, A.D. 440, and died about A.D. 463. His works are :—

A Letter to Rufinus.

Answers to Fifteen Objections.

Individual opinions on the above individual heads.

Answer to Sixteen Objections of Vincentius.

Answers to Nine Doubts.

Against the Conference, or a Book against Cassian's thirteenth Dialogue.

A Collection of Sentiments from the works of St. Augustine.

A Commentary on the last fifty Psalms.

The Calling of the Gentiles.

Epistles to the Virgin Demetrias.

Epistle to St. Augustine.

Book of Epigrams.

On Divine Providence.

Two Epigrams against a defamer of St. Augustine.

Against the Ungrateful.

The Chronicle.

S. Prosperi, Opera, fol. Lugd. 1539.

————— 4to. Lovan. 1566.

————— 8vo. Colon. 1609, and 1630.

————— 8vo. Romæ, 1732. cum not. J. Salina.

RABANUS, MAURUS.

A.D. 847.

This author was one of those few lights which illumined this dark age. He was born at Mayence, A.D. 788, and educated in the monastery of Fulda; he completed his education under Alcuin, at Tours, and thence returned to his monastery, of which he was made Abbot. The studious habits of their superior disgusted the monks, who made his residence among them, after twenty years' government of the house, so unpleasant, that Rabanus gave up the charge and withdrew into privacy, in order uninterruptedly to pursue his studies; but this plan was destroyed by his being chosen Archbishop of Mayence, A.D. 847, an office which necessarily summoned him into active and public life. He held a Council A.D. 848, in which Gotteschalculus' doctrines were condemned, and their author was sent to be judged by his own bishop, who alone was answerable for the cruel treatment this monk received. Rabanus died A.D. 856.

Rabani Mauri Opera. cura. G. Colviner. Colon. 1627, fol.

PASCHASIUS RADBERTUS,

A.D. 844.

Was born at Soissons, and being deserted by his relations was brought up and supported by the Nuns of that place; he

attained to such eminence in piety and learning that he was made Abbot of Corbey, a situation which he some time after resigned in consequence of a misunderstanding with his monks, and retired into a private life of reflection and study, he died A.D. 865.

Paschasii Op. cura Sirmond, folio, Paris, 1618.

RATRAMUS, OR BERTRAMUS,

A.D. 840.

A monk of Corbey, by the favour of Charles the Bald, was raised to the government of the monastery of Orbez, in the diocese of Soissons. He was deeply engaged in the controversy with Gotteschalcus on Predestination; but he is still more remarkable for his writings on the eucharist, in which his opinions are little in conformity with those of the Church of Rome, being directly opposed to the doctrine of transubstantiation. Thus God, in his good providence, has never allowed an error to exist uncontradicted for such a length of time that the true doctrine was forgotten, and the false established by a kind of prescription; by this wise economy of God, the defenders of this and other errors have always been prevented from proving that their dogmata were the universally established creed of any age of the Church. Even in its most debased state, when the darkness of ignorance prevailed almost to blackness, and disease had preyed long upon the vitals of the true faith, there was still a glimmer which, in after ages, spread into a flood of glory over the nations—a lamp of the Lord which burned steadily in the midst of the dead, and of the hour of great darkness; there was a salient spring of life that sprang up into renewed health and spiritual vigour, the

true Church looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. The works of Ratramus or Bertramus are :—

On the Nativity of Christ.

Against the Errors of the Greeks.

On Predestination.

On the Body and Blood of Christ : this work has been several times printed ; at Colon. 1532 ; Genev. 1541, Lat. et Gall., Genev. 1608 ; Amstel. 1717 ; and in Lat. et Ang., Lond. a Gull. Hopkins, 1688.

A Book on the Soul ; preserved in MS. in C. C. College, Cambridge ; at Lambeth ; and at Salisbury.

THEOPHILUS RAYNAUD,

A Jesuit, was born at Sospello, in the county of Nice, in 1583, and died at Lyons in 1663. His works make twenty vols. folio.

NICHOLAS REGALTIIUS,

A learned critic ; was born at Paris in 1577. He was originally an advocate, but quitted that profession for literature. Thuanus had so great a regard for him, that in his will he appointed him superintendent of his children. Rigault succeeded Casaubon as Librarian to the King, who made him Procurator-General of the Supreme Court of Nancy, Counsellor of the Parliament of Metz, and Intendant of that province. He died in 1654. He published editions of “ Minutius Felix,” “ Phædrus,” “ Martial,” the “ Rei acceptitrarii,” the works of Cyprian and “ Tertullian.”

ST. REMIGIUS,

Archbishop of Lyons, in the ninth century. He defended St. Augustine's Doctrine of Grace and Predestination, against Gotteschalculus, and presided at the Council of Valence, 855. He died in 876.

PETER RIBADENEIRA,

A Spanish Jesuit, was born at Toledo in 1527. He was the favourite disciple of Loyola, as early as his thirteenth year. After professing rhetoric at Palermo, he visited many countries, particularly England, with the Duke of Feria, and finally settled at Madrid, where he died in 1611. He wrote the life of Ignatius Loyola, and also a general collection of the Lives of the Saints, both which works have been translated into English. Ribadeneira was likewise the author of a Treatise on what he called the English Schism.

SIR PAUL RICAUT,

An English traveller; was the son of a merchant in London, and received his education in Trinity College, Cambridge. In 1661 he went to Constantinople as Secretary to the Embassy, and there wrote his state of the "Ottoman Empire," printed at London in 1670, folio. He was next appointed Consul at Smyrna, where, by the command of Charles II., he wrote the "Present State of the Greek and Armenian Churches," printed in 1679, 8vo. On his return home he was made Secretary to the Lord Lieutenant of Ireland. He was also knighted, sworn of the Privy Council, and appointed Judge of the Admiralty in

that kingdom. William III. employed him as Resident in the Hanse Towns, but in 1700 he returned to England, and died the same year. His other works are a Continuation of Knolles's History of the Turks, folio ; a Translation of Platina's Lives of the Popes, and from the Spanish ; "The Royal Commentaries of Peru," written by Garcilasso de la Vega.

EDMUND RICHER,

A French divine, was born at Chaource, in the diocese of Langres, in 1560 ; he became Grand Master of the College of Le Moine, and next Syndic of Divinity at Paris. He opposed the Papal authority in a treatise "On the Civil and Ecclesiastical Power," which, from its vigorous Protestant sentiments, made so great a noise, that the author was deposed and sent to prison, from whence he did not obtain a release till he made his submission. He died in 1631. He also wrote a History of General Councils, 4 vols. 4to., and other works.

ROGER DE HOVEDEN,

A.D. 1198.

Professor of Theology in Oxford ; wrote the Annals of England, in two books : Saville, Histor. Angl. fol. Lond. 1595.

RUFINUS OF AQUILEIA.

A.D. 397.

This celebrated man was at one time the intimate friend of Jerome, but subsequently they became bitter enemies. After his baptism he entered upon a monastic life ; visited the

monks in the desert of Nitria, and for several years took up his abode in the house of Melania, which was the common residence of all pilgrims at Jerusalem, and where they were supported at her expense. While here, Rufinus dedicated his time cheerfully to the translating Greek authors into Latin, a work for which his skill in both tongues peculiarly qualified him. Origen was his favourite, and he became so imbued with his peculiar sentiments as to warmly defend his opinions and works against every opposer: this was the cause of the breach between St. Jerome and him, and though it was partially made up before they left Palestine, yet on the arrival of Rufinus and Melania at Rome, after a stay of twenty-five years in the East, it was again widened beyond all repair by the publication and defence of Origen's work *concerning Principles*, which Rufinus translated, and prefixed a preface to it hostile to St. Jerome; as a reply, Jerome wrote his *Apology*, and this Rufinus answered in his *Invectives*. The controversy excited much party spirit in Rome, where each had his zealous adherents, and especially as each of the individuals was a worthy antagonist to the other; Jerome, however, prevailed, and after the death of Siricius, Bishop of Rome, who did not interfere in the dispute, his successor, Anastasius, cited Rufinus to appear to answer the charges made against him, and on his excusing himself for not obeying the summons, he was condemned as a heretic, and degraded from his office of priest, in the Church of Aquileia, in which place he lived till Alaric, in A.D. 409, laid it waste, when he withdrew into Sicily, where he died the year following.

EMANUEL DE SAA OR DE SA.

A Portuguese Jesuit, was born in 1530 at Condè, in the province of Douro. He was employed by Pius V. on a new

edition of the Vulgate, and died at Arona in the Milanese in 1596. His works are, *Scholia in quatuor Evangelia*, 4to. *Notationes in totam sacram Scripturam*, 4to. *Aphorismi Confessariorum*, 12mo.

ALPHONSO SALMERON,

A Spanish Jesuit, was born at Toledo, in 1516. He studied at Paris, where he formed an acquaintance with Ignatius Loyola, and became one of his first and most zealous disciplès. He made many journeys as a missionary into Germany, Poland, and the Low Countries and Ireland. He appeared also at the Council of Trent, and contributed to the foundation of a college at Naples, where he died in 1585. His works have been published in eight vols. folio.

PAUL SARPI,

Commonly called Father Paul, or Fra Paolo, was born at Venice, Aug. 14th, 1552. In 1602 a dispute arose between Venice and the Pope, relating to ecclesiastical communities, which proceeded so far that the territories of the Republic were laid under interdict ; and Father Paul for writing against the Papal power was called to Rome on pain of excommunication. Though a reconciliation was at last effected between his Holiness and the State of Venice, the defenders of the latter were marked as objects of vengeance ; and in 1607 an attempt was made to murder Father Paul by five assassins, who gave him fifteen wounds, one of which was by a stiletto in the head. He however recovered, and lived in a very retired manner. He wrote his celebrated History of the Council of Trent, the first

edition of which appeared in London in 1619. It was afterwards translated into different languages. Father Courayer gave a new French version of it in 1726, 2 vols. folio, to which he added many valuable notes. He died January 14th, 1622, his last words were "Esto perpetua," supposed to be a prayer for his country. His works were published at Verona, 1761, 8 vols. 4to. ; at Naples also 1740, 24 vols. 8vo. The only English translation of his important History of the Council of Trent is by Brent, the language of which is obsolete and clumsy. A new version is very much wanted.

SOCRATES.

A.D. 440.

This celebrated ecclesiastical historian was born at Constantinople, about the beginning of the reign of Theodosius the younger. Helladius and Ammonius, who had fled from Alexandria, and opened a school in Constantinople, were his tutors in grammatical studies, and Troilus was his teacher of rhetoric ; from his extraordinary skill in the law he obtained the name of Scholasticus ; yet fortunately for posterity he did not confine himself solely to the duties of his profession, but undertook to write an Ecclesiastical History.

Socratis Historia Ecclesiastica cura Henr. Valesii, fol. Paris. 1668.

SOZOMEN.

A.D. 440.

The family of Sozomen were respectable inhabitants of Bethulia, near Gaza, in Palestine. In consequence of his father's

strong prepossession in favour of the monks, as having himself been miraculously converted by one of them, Sozomen was brought up among them ; like his contemporary, Socrates, he devoted himself to the study of the law, and came to Constantinople in the way of his profession ; here he composed his Ecclesiastical History, consisting of nine books.

Sozomini Historia, Gr. Paris. 1544.

——— Historia, Gr. et Lat. Geneva, 1612.

Sozomini cum Vers. et Not. Henr. Valesii. Paris. 1668.

——— ed. G. Reading, Cantab. 1720.

HENRY SPONDANUS,

The younger brother of John Spondanus, was born 1568 ; he was educated in the Protestant College at Ortez, after which he studied the law and became so eminent as a pleader, that Henry of Navarre made him Master of Requests ; in 1595 he changed his religion and took orders at Rome, 1626. He was made Bishop of Pamiers ; he died 1643. Spondanus abridged the Annals of Baronius, and continued them from 1197 to 1640 ; he also wrote *Annales Sacri a Mundi Creationes ad ejusdem Redemptionem*.

THOMAS STAPLETON,

A Romish Divine, was born at Henfield in Sussex, in 1535. He was educated at Winchester, and afterwards at New College, Oxford. In the reign of Mary he was made Prebendary of Chichester, but on the accession of Elizabeth he went to Louvain, and afterwards became Professor of Divinity at Douay. He also entered into the order of Jesuits ; and, returning to Louvain was made R^{eg}ius Professor of Divinity, and Dean of Hillerbeek. He died in 1598. His works have been printed in 4 folio vols.

EDWARD STILLINGFLEET,

A learned prelate, was descended from a Yorkshire family, but born at Cranbourne, in Dorsetshire, April 17, 1635. He became Fellow of St. John's College, Cambridge; but left the University to live with Sir Roger Burgoyne, who gave him the living of Sutton, in Bedfordshire. In 1659 he printed his *Irenicum* or *Weapon Salve* for the Church's wounds, intended to reconcile the Episcopalians and Nonconformists, though it failed of pleasing either party. This was followed by his *Origines Sacræ*, which went through several editions, and has been lately reprinted at Oxford. In 1664 came out his *Rational Account of the Protestant Religion*; for which he was made Preacher at the Rolls, Rector of St. Andrew's, Holborn, and Prebendary of St. Paul's, upon which he took up his degree of D.D. In 1677 he was promoted to the Archdeaconry of London, and the next year to the Deanery of St. Paul's. About this time he defended the right of Bishops to vote in Parliament in capital cases, and his argument put an end to the controversy. In 1685 he published his "*Origines Britannicæ, or the Antiquities of the British Churches*," folio; a work of standard authority on the ecclesiastical history of the country. At the Revolution he was made Bishop of Worcester. Late in life he embarked in a controversy with Locke, on some points in that writer's essay on the Human Understanding. He died in Westminster, March 27, 1699. His works have been printed uniformly in six vols. folio.

SIMEON STYLITES.

A.D. 448.

This most remarkable man and fanatic genius was a native of Cilicia. While a youth he had been a shepherd, but sud-

denly took it into his head to retire into a monastery, where his austerities were so great as to excite the jealousy of the other monks, who, being either unable or unwilling to rival him, expelled him their house, whence he retired to a cistern ! This procured him such veneration that they were glad to get such a holy man among them again. He was desirous of passing Lent in total abstinence ; and this he is said to have accomplished, shut up in a small solitary cell, where he remained three years ; afterwards he bound himself to the top of a mountain by a chain of thirty cubits long. Such extraordinary proofs of pseudo-sanctity induced multitudes to visit and touch him, as virtue they supposed must certainly go forth from a voluntarily chained saint ; but Simeon found it inconvenient to be handled by such crowds, he therefore thought of mounting a pillar to be out of reach, and built one ten cubits high ; on this he lived some time, till recollecting he should be farther from earth and nearer to heaven if it were loftier, he made it twelve cubits, then twenty-two, and finally thirty-six. Perched on this pillar, Simeon gave audiences, wrought miracles, attended to ecclesiastical affairs, called emperors to account, and confuted heretics. After an ascetic life of fifty-six years, thirty-seven of which he had spent on the top of his pillar, having his wants supplied by his disciple, Antony, who wrote his life, he died full of years, fame, and reputed piety ; his memory was held in the utmost estimation ; his example created pillar saints during more than 300 years afterwards ; and at his pillar, which after his death was enclosed, an annual miracle of a supernatural light was said to be performed. See Evagr. Hist. lib. i. c. 14. There are some fragments of Simeon's letters remaining. A letter concerning the Council of Chalcedon.

Evagr. Hist. lib. ii. c. 10.*

Niceph. lib. xv. c. 13.

Biblioth. Patr. vol. ii. p. 74. Paris. 1624.

SUAREZ,

A Jesuit, was born at Granada in 1548, he became Professor of Divinity at Coimbra in Portugal, and died at Lisbon in 1617. His works amount to 23 folio vols., one of them written in obedience to the Papal command, against the English Reformation, was burnt at St. Paul's by order of James I. The Jesuits regard Suarez as one of their best divines.

SYMMACHUS.

A.D. 500.

This prelate, remarkable for the disturbances and pretensions which occurred during his pontificate, was the son of Fortunatus, a Sardinian, and was elected A.D. 498, to succeed Anastatius in the see of Rome. The deacon Laurentius was chosen by his own partizans at the same time; and each of these candidates maintained so strongly the election of himself, that the contest was obliged to be referred to Theodoric, the Emperor, for settlement, who decided on examination in favour of Symmachus. This decision did not put a stop to the tumults the rival claimants excited in Rome, where assassination and riot, helped forward by mutual recriminations of the grossest abominations, were made the arguments of both parties; at last a Council, summoned by Theodoric, adjudged Symmachus to be legally Bishop of Rome, and declared him innocent of the crimes laid to his charge, even without examining the allegations. For the fame of the Pontiff it was perhaps as well that this summary method was adopted. He died in possession of his see A.D. 514. He wrote Epistles; twelve of which are extant.

Letter VI. is the apology Symmachus wrote to the Emperor

Anastatius as a defence against the evils with which his enemies charged him.

This Apology is found in the *Biblioth Patr.* vol. iii. p. 142.

SYNESIUS, BISHOP OF PTOLEMAIS.

A.D. 410.

Cyrene, a city of Pentapolis, was the birth-place of Synesius ; he was a Platonist, and had been the disciple of the celebrated Hypatia of Alexandria, to whom several of his letters are addressed. In the early part of his life he was engaged in civil employments, and among the rest in an embassy to the Emperor Arcadius, to request aid in behalf of his country against the barbarians ; it was on this occasion he spoke the oration "Concerning a Kingdom." Such was the estimation in which he was held that the citizens of Ptolemais chose him for their bishop, though his Christianity was little else than Platonism ; but his honesty would not allow him to accept the office till he had fully explained to Theophilus, bishop of Alexandria, some essential points on which he differed from the Church. This he did in a letter to his brother, *Epist.* 105, where he gives these four reasons for not being ordained :—1. The wife, whom God, the law, and the hand of Theophilus himself had given to him, he would not cast off ; nor would he cohabit with her clandestinely : the first would be iniquitous, the second unlawful. 2. It would be hard, if not altogether impossible, for him to believe that the soul was not preexistent to the body. 3. He could not credit that the world and the rest of the system should ever be involved in one common destruction. 4. The received notion of the Resurrection he could not entertain ;—"being called to the priesthood, I will not

dissemble my creed, which I call God and men to witness is this." Theophilus, however, ordained him, such was the need of clever men in the Church, and such the little scrupulosity of his ordainer; for on other points also Synesius was then far from orthodox, and perhaps was never much more of a Christian than Socrates; it is, however, asserted that he became orthodox after his ordination and persecuted the Arians.

THEODORET.

. A.D. 423.

Through the prayers of a famous recluse called Macedonius, Theodoret, as alleged, was given to the wishes of his parents, A.D. 386, and they in gratitude for the gift dedicated him to God from his cradle. At Antioch, the place of his birth, he was brought up, and his education was such as his previous dedication might require; he was fully instructed in the pure articles of the Christian faith, under Theodore of Mopsuestia, and St. Chrysostom added human learning to spiritual knowledge, and by the study of eloquence he prepared himself for being a support and ornament of the religion he professed. While young he lost both father and mother, and thus became possessed of a large estate, which he immediately distributed to the last penny among the poor, and he himself retired into the monastery of Euprepus, not far from Antioch, where he abode till called, A.D. 423, to the bishopric of Cyrus, a barbarous and uninstructed district of Syria. With the true spirit of a missionary he took possession of his diocese, by the voice of religion speaking in the words of reason and persuasion he turned numbers of heretics to the true faith, and when persecution arose he opposed meekness to wrath; his tongue was not heard in the courts of law pleading for extended privileges or urging prosecutions, but he and his ministers went

about doing good, and conquered by sustaining injuries. Theodoret as a friend of Nestorius was grieved at the intemperate anathematisms of Cyril against this prelate, and wrote in opposition to them; he and other bishops separated themselves from the Council which approved them, and the Council in return condemned him and his adherents, and suspended them from the exercise of their sacerdotal functions. The Emperor Theodosius was anxious for the peace of the Church, and Theodoret, far from wishing to disturb it, agreed to re-union with Cyril, on condition that the deposition of Nestorius should not be mentioned; thus a truce rather than a peace was established. Some time after the same Nestorian question was again agitated, and Dioscorus, Cyril's successor in see and spirit, called a Council at Ephesus, and excommunicated Theodoret in his absence, also depriving him of his see. During the reign of Theodosius this sentence was not allowed to be reversed, but Marcian having obtained the empire by marriage with Theodosius's sister, Pulcheria, summoned a General Council at Chalcedon, to which Theodoret was admitted, and finally reinstated in his bishopric, where he continued to live peaceably till his death, about A.D. 457. In consequence of having opposed St. Cyril, Theodoret missed the honour of saintship.

His works are numerous and important, and consist chiefly of Commentaries properly so called, Questions on difficult portions of Scripture, History, Orations, Letters. They were published at Paris, in four vols. 1642. A fifth volume was added by Garnier in 1684. There is also an edition, Halle, 5 vols. 4to.

FRANCIS TOLET,

A Cardinal, was born in 1532, at Cordova in Spain. At the age of fifteen he became Professor of Philosophy in the

university of Salamanca. He afterwards became a Jesuit, and taught theology and philosophy at Rome, where Clement VIII. made him a Cardinal. He died in 1596. His works are Commentaries on the New Testament, and Cases of Conscience.

ALPHONSUS TOSTATUS,

A Spanish Prelate, was born at Medigall, and became a Doctor at Salamanca when only twenty-two. He obtained the bishopric of Avila, and was sent to the Council of Basil, where he displayed great eloquence. He died in 1454, at the age of forty, though so young his works amount to 27 vols. folio.

TURRECREMATA,

A Spanish Cardinal, died in 1468, author of a work on the Decrees of Gratian ; also others on the Councils ; the Conception of our Lord ; the body of Christ, and Penance, &c.

USHER.

James Usher, an illustrious prelate, was born at Dublin, January 4, 1580. His father was one of the six clerks in Chancery, and his mother the daughter of James Stanyhurst, Recorder of Dublin, and Speaker of the Irish House of Commons. He was taught to read by two aunts who were both blind, but had a great knowledge of the Scriptures. He was next put under the care of two Scotch gentlemen who kept a school at Dublin, where they were the secret agents of James the VIth. In 1593 Usher became the first of Trinity

College, Dublin, where he laid so strong a foundation of knowledge that in his nineteenth year he held a dispute with Fitzsimons, a celebrated Jesuit, then a prisoner in Dublin, and who had challenged the most learned Protestant to contend with him on the points controverted between the two communions. The Jesuit at first despised the stripling who came against him ; but when the conference ended he would not renew it. Usher was at this time Fellow of his College, and in 1601 he received ordination from his uncle, the Bishop of Armagh. In 1620 he was consecrated Bishop of Meath, from whence in the last year of King James he was translated to Armagh, being then in England, where he held a disputation with Beaumont a Jesuit, which had the effect of converting Lord Mordaunt to the Protestant religion, and of strengthening his lady in the same faith.

CONRAD USPERGENSIS,

FLOURISHED 1215.

GREGORY VALENTIA,

A.D. 1603.

A Spaniard, Professor of Theology, author of an Analysis of the Catholic Faith, 8 books, and of the Trinity, in 5 books ; also of Commentaries on Thomas Aquinas. He was called by Clement VIII. the Doctor of Doctors.

VALERIAN, BISHOP OF CEMELE.

A.D. 439.

Among the monks of Lerins, Valerian had spent his time before he was ordained to the see of Cemele, in the maritime

Alps ; and when he was summoned about the differences existing between the Bishop of Frejus and the Abbot of Lerins, he sided with the latter against the encroachments of the Bishop.

Homilies ; these are twenty in number, upon different points of morality ; he seems to tend towards semi-Pelagianism, the doctrine of the monastery of Lerins. They are written in a plain style, with unostentatious good common sense.

A Hortatory Epistle to the Monks ; short and unimportant.
Valeriani Homiliæ, cura, F. Sirmond, 8vo., Paris. 1612.

———— una cum Op. Leon. Lugd. 1663, fol. ed.
Theoph. Reynard.

GABRIEL VASQUEZ, ●

DIED 1604.

A Professor of Theology, and the author of elaborate commentaries on Thomas Aquinas. Some call him the Sun of Theology, the Master of Masters, the Coryphæus of Divines.

VIGILIUS, BISHOP OF THAPSUS.

A.D. 484.

Summoned by the Arians to give an account of his creed, Vigilus subscribed Eugenius's confession, and consequently becoming obnoxious to persecution, he left Africa to reside at Constantinople. Under the names of various eminent Fathers, that his works might be the more read, and himself the better escape persecution, he wrote several treatises, such as one

Against Nestorius and Eutyches.

Dialogues against Arius.

On the Trinity.

Against Palladius.

Answers to the Objections of the Arians.

Vigilii Opera, Notis et Dissertationibus Illustrata edid. Pel.
Franc. Chiffletius, 4to. 1664.

VINCENTIUS LIRINENSIS.

A.D. 434.

France was the native country of Vincentius—his family was noble; the early part of his life he spent in the army; but becoming disgusted with this life, he retired to the seclusion of Lirens, an island in the south of France, was ordained a priest, and died about A.D. 450, under the reign of Theodosius and Valentinian. Vincentius has been accused of being a semi-Pelagian, but perhaps unjustly; for while speaking against the Pelagians as heretics, he would probably have said something in extenuation of their errors, had he himself felt any leaning toward their doctrines; he is also sainted by the Romish Church, which may possibly think this honour to be his due, as the defender of tradition, and of the authority of the Church in settling matters of faith. His work is an Admonition against the profane novelties of heretics, in defence of the Antiquity and Universality of the Catholic Faith. The first part of the “Admonition” consists of forty chapters, and the second, which is merely a recapitulation of the last book, is only three chapters. He is the author of the well-known canon, “quod semper, quod ubique, quod ab omnibus.”

Vincenti Lirinens, Commonitorium, Basil. 1528.

———— cum Comment. Costerii, Colon. 1569.

———— cum Not. brev. Bart. Petri Duac, 1611.

———— cum Comment. Johan. Filesaci, 4to., Paris,
1619.

FRANCIS VITTORIA,

Flourished 1546: author of a great tree, representing ecclesiastical jurisdiction.

GERARD JOHN VOSSIUS,

A learned writer, the son of a Protestant minister, was born near Heidelberg in 1577. He took his Doctor's degree in Philosophy at Leyden, after which he was invited to be Director of the College of Dort. In 1633 he accepted the Professorship of History at Amsterdam, where he died in 1649. His works were published in six folio volumes.

LUKE WADDING,

An Irish Franciscan, was born at Waterford in 1588. He read Lectures on Divinity at Salamanca, and in 1618 went to Rome as Chaplain to the Bishop of Carthage, who was appointed Legate to Paul V. on the disputes respecting the immaculate conception of the Virgin. Of this mission Wadding wrote a history in Latin, but he rendered a more acceptable service to learning by editing Calasio's Concordance, in 4 vols. folio, 1621. After this he published Duns Scotus's works, in 12 vols. folio. He founded the College of St. Isidore for Irish students of the Franciscan order. Wadding refused a Cardinal's hat, but disgraced himself by giving encouragement to the Irish rebellion in 1641. He died at Rome in 1657. He wrote a history of his Order, printed in 1654, in 8 vols. folio, and which was enlarged in 1745, to 19 vols.

ZOZIMUS, BISHOP OF ROME.

A.D. 417.

Before his elevation to the See of Rome there is little recorded of the life of Zozimus ; he is said to have been a Greek, the son of Apameus, or Abramius ; he succeeded Innocent I. as Bishop of Rome, March 18, A.D. 417, and to him was referred by Cœlestius the dispute on the doctrine of Pelagius. These he at first approved and favoured Cœlestius, but afterwards he perceived Cœlestius had deceived him with regard to his real sentiments, and he then confirmed the condemnation of the African Bishops expressed against the doctrine and its teacher. He appears to have been a man of vigour in the dispatch of business, quick in apprehension, careful for the interests of his see, and authoritative in command : he died September 17th, A. D. 418. There are extant of his writing, Letters, amounting in number to thirteen, chiefly occupied with the affairs of the Pelagian controversy, and the primacy of the churches of Arles and Vienna over the provinces of Gallia, Narbonensis, and Viennensis : Zozimus decided for Patroclus, Bishop of Arles. These Letters are printed in the Hist. Concil. tom. ii. p. 1356.*

* * * These accounts of writers, whose works are so often quoted in controversy in the pages of the "Preservative," and elsewhere, are gathered from various sources ; chiefly from Clark, Watkins, Leigh, &c.

AUTHORS OF THE VARIOUS TREATISES*

IN

"THE PRESERVATIVE."

PETER ALLIX,

A learned divine, was born at Alençon in France, in 1641. He became minister of the Reformed Church at Rouen, and afterwards of that at Charenton; but on the revocation of the edict of Nantes he came to England, and met with a flattering reception, being created D.D. at Oxford, and made Treasurer of the Church of Salisbury. He died at London in 1717. His most esteemed works are—

Reflections on all the books of holy Scripture, 8vo. 1688.

A Vindication of the ancient Jewish Church against the Unitarians, 8vo. 1691.

Remarks on the Ecclesiastical History of the Ancient Churches of Piedmont, 4to.

His son became Dean of Ely, 1730, and died in 1760.

DR. GILBERT BURNET,

A celebrated prelate, was born in Edinburgh, 1643. He received his education at Aberdeen, and in 1663 went over to Holland, where he studied Hebrew under a learned Jew. On his return he stopped at London, and was chosen a member of the Royal Society. He entered into episcopal orders in 1665, and was presented to the living of Saltoun, but in 1669 he was

* I have failed in gathering information about two or three of these writers.

appointed Professor of Divinity at Glasgow. In 1673, however, he settled in London, was made Chaplain to the King, Preacher at the Rolls, and Lecturer of St. Clements. At this time he engaged in writing a History of the Reformation, the first volume of which came out in 1679, and the author received for it the thanks of Parliament, the second volume was published in 1681, but the third did not appear till 1714. Of this valuable work the author printed an Abridgment. Before this he published three interesting articles of biography. The Lives of the Dukes of Hamilton, a Life of Sir Matthew Hale, and another of the penitent Earl of Rochester. After the execution of Lord Russell, who was attended by Dr. Burnet on the scaffold, he was brought into some trouble, and deprived of his ecclesiastical appointments, on which he travelled into France and Italy. He now settled in Holland, where he married a Dutch lady, which furnished an excuse for the States to refuse delivering him up when demanded by James II. The Doctor accompanied the Prince of Orange to England, and in 1689 was consecrated Bishop of Salisbury, but having in a pastoral letter to his clergy asserted the right of King William and Queen Mary to the throne, on the plea of conquest, he gave such offence that his discourse was ordered by the Parliament to be burnt publicly by the hangman. On the death of his second wife he married Mrs. Berkeley, a widow lady of good fortune, who wrote a book of private devotion, and died in 1707. Among other important trusts committed to the Bishop was that of the education of the young Duke of Gloucester, son of Princess Anne of Denmark. In 1699 our author's "Exposition of the Thirty-nine Articles" was published, and incurred the censure of the Lower House of Convocation. He died March 17, 1714-15, and was buried in the Church of St. James's, Clerkenwell. Besides the works already mentioned he wrote an excellent treatise on the "Pastoral Cares," several

Sermons, Controversial Pieces, some of which appear in the
"Preservative."

DR. WILLIAM CAVE,

A learned divine, born at Pickwell in Leicestershire, of which parish his father was rector in 1637. In 1653 he was entered of St. John's College, Cambridge, where he proceeded M.A. in 1660. In 1662 he was presented to the vicarage of Islington in Middlesex, and some time after was made Chaplain to the King. He took his D.D. degree in 1672, and in 1679 was collated to the rectory of All Hallows the Great, Thames Street. In 1684 he was installed Canon of Windsor. He resigned his living of All Hallows in 1689, and that of Islington, 1691, but in the year preceding he had been admitted to the vicarage of Isleworth. He died in 1713. The works of Dr. Cave are—Primitive Christianity, 8vo. 1672, and afterwards reprinted. "Tabulæ Ecclesiasticæ Antiquitates Apostolicæ," fol. 1676. A Dissertation on the Government of the Ancient Church, 8vo. Ecclesiastici, or the Lives of the Fathers of the fourth century, fol. Chartophylax Ecclesiasticus, 8vo. Scriptorum Ecclesiasticorum Historia Literaria, 2 vols. fol. This, which is his greatest performance, was reprinted at Oxford, in 2 vols. fol. 1743. He published some Sermons and a paper on conformity in the London cases, 3 vols. 8vo.

DR. WILLIAM CLAGETT,

An English divine, was born at Bury St. Edmonds in 1646, and educated at Emanuel College, Cambridge, where he took his degree of D.D. 1683. He first became Lecturer at St. Edmundsbury, but afterwards was chosen Preacher to the

Society of Gray's Inn. He was also Rector of Farnham Royal, Buckinghamshire, and elected Lecturer of St. Michael's, Bassishaw, London. Besides all this he was Chaplain in ordinary to the King. Dr. Clagett died of the small-pox, March 28, 1688. His works are—A Discourse concerning the Operations of the Holy Spirit, 2 parts, 8vo. The third part was destroyed by fire. A Reply to a Pamphlet called the Mischief of Impositions, 4to. An Answer to the Dissenter's Objections to the Common Prayer, 4to. Some Tracts against the Romanists. Four volumes of Sermons, 8vo.

DR. THOMAS COMBER,

A learned divine, was born at Westerham in Kent, 1644. He received his academical education at Sidney College, Cambridge, where he took his degree in arts, but received that of D D. from the Archbishop of Canterbury. After obtaining different preferments in the church of York, he was promoted to the Deanery of Durham in 1691, and died there in 1699. The principal of his works are—A Scholastic History of Liturgies. A Companion to the Temple, 2 vols. 8vo. A Companion to the Altar. Discourses upon the Common Prayer, 8vo. Roman Forgeries in the Councils during the first four centuries, 4to.

DR. ANTHONY ELLYS,

A learned prelate, was born in 1693. He was educated at Clare Hall, Cambridge, where he took his master's degree in 1716. In 1724 he was presented to the vicarage of St. Olave, Jewry, and the rectory of St. Martin, Ironmonger Lane. In 1725 he obtained a prebend of Gloucester, and in 1728 was

created D.D. at Cambridge. He was next promoted to the bishopric of St. David's, and died at Gloucester in 1761. The bishop published in his lifetime "A Plea for the Sacramental Text," Remarks on Hume's essay concerning Miracles, and Sermons preached on public occasions. After his death appeared two quarto volumes of Tracts on Liberty, Spiritual and Temporal.

DR. WILLIAM FLEETWOOD,

A Bishop, was born in the Tower of London, where his father resided in 1656. He was educated at Eton, whence he was elected to King's College, Cambridge. On entering into orders he became Chaplain to William and Mary, Vice-provost of Eton, Fellow of the College, Canon-residentiary of St. Paul's, and Rector of St. Austin's, London. A little before the death of the King, he was nominated to a canonry of Windsor, on which he resigned his city living to reside near Eton. In 1706 he was made Bishop of St. Asaph, and in 1714 translated to Ely. He died in 1723, and was interred in his cathedral. His works were published in one vol. fol. 1737. The principal of them are *Inscriptionum Antiquarum Sylloge*. An Essay on Miracles ; Practical Discourses ; *Chronicon Preciosum*, or an account of English Money. The Life and Miracles of St. Winifrede.

DR. EDWARD FOWLER, *

An English prelate, was born at Westerleigh in Gloucestershire in 1632, and educated at Corpus Christi College, Oxford; but took his master's degree at Cambridge. In 1656 he became Chaplain to the Countess of Kent, who gave him the

rectory of Northill in Bedfordshire. In 1673 he was presented to All Hallows, Bread Street, and in 1675 to a prebend in Gloucester, where he had a dispute with the Corporation, respecting a sermon which he preached and printed. In 1681 he was instituted to the vicarage of St. Giles's, Cripplegate, on which he resigned All Hallows. He was made Bishop of Gloucester in 1691, and died at Chelsea in 1714. Besides several sermons and tracts, he wrote the Principles - and Practices of certain Divines of the Church of England, abusively called Latitudinarians, 8vo. 1670. The Design of Christianity, 8vo. 1671, reprinted in 1761. Libertas Evangelica, or a Discourse of Christian Liberty, 8vo.

DR. GEORGE HICKES,

A learned divine, was born at Newsham in Yorkshire, June 20, 1642. He had his grammatical education at the school of North Allerton, from whence he removed to St. John's College, Oxford, but afterwards he went to Magdalen Hall, and in 1664 to Lincoln College, where he obtained a fellowship. After this he travelled, and at Paris contracted an intimacy with Henry Justel, who entrusted to his care his father's MS. of the "*Codex Canonum Ecclesiæ Universalis*," to be presented to the University of Oxford. After receiving the degree of Doctor of Laws at St. Andrews, Scotland, he took the same in regular course at Oxford. In 1680 he was promoted to a prebend of Worcester, and presented the same year to the vicarage of All Hallows Barking. In 1683 he became Dean of Worcester, but at the revolution he lost that and his other preferments for not taking the oath. In 1693 he was consecrated Bishop of Thetford, by the nonjuring prelates who were desirous of keeping up their separation from the established

church. He died December 15, 1715. Dr. Hickes was a profound divine, and particularly skilled in Northern literature. His chief works are—*Institutiones Grammaticæ Anglo-Saxonicæ*, 4to. *Antiquæ Literaturæ Septentrionalis Thesaurus*. 3 vols. fol. Sermons, 3 vols. *Jovian*, or an Answer to Julian the Apostate, 8vo. Some discourses on Dr. Burnet, and Dr. Tillotson, 8vo. Controversial Letters against Popery, 2 vols. 8vo. Various tracts in defence of the Nonjurors.

DR. ROBERT JENKINS,

An English divine, was born at Minster, in the Isle of Thanet, in 1656, and was educated at the King's School, Canterbury; from whence he removed as Sizar to St. John's College, Cambridge, of which society he became a Fellow in 1680, and Master in 1711. He was also Lady Margaret's Professor of Divinity, and for some time Precentor of Chichester, which place he resigned at the Revolution. He died in 1727. His chief works are, *Examination of the Authority of General Councils*. *Defensio S. Augustini*. The reasonableness of the Christian Religion, 2 vols. 8vo. Of this excellent treatise there have been six editions.

DR. RICHARD KIDDER,

A learned prelate, was born according to one account in Sussex, and another in Suffolk. He was educated at Emanuel College, Cambridge, where he was elected to a fellowship, and took his degrees in arts. He was presented to the college living of Stanground, in Huntingdonshire, which he lost for nonconformity in 1662, but becoming less scrupulous afterwards, he was presented to the rectory of Rayne in Essex.

In 1674 he obtained the rectory of St. Martin Outwich. In 1681 was made prebend of Norwich, and in 1689 Dean of Peterborough, on which occasion he took his Doctor's degree. In 1691 he was consecrated Bishop of Bath and Wells, and in 1693 he preached the Boyle Lecture. He and his lady were killed in their beds at Wells, during the night of the great storm, November 26, 1703. His great work is "The Demonstration of the Messiah," printed first in 3 vols. 8vo., and afterwards in folio. He also wrote a Commentary on the Pentateuch, 2 vols. 8vo.

DR. WILLIAM LLOYD,

A learned prelate, was born at Tilchurst in Berkshire, in 1627. He became a student of Oriel College, Oxford, but afterwards removed to Jesus College, where he obtained a fellowship. In 1667 he was collated to a prebend in the Church of Sarum, on which he completed his degrees in divinity. The year following he was presented to the vicarage of St. Mary's, Reading, and about the same time made Archdeacon of Merioneth. In 1672 he was promoted to the deanery of Bangor, and in 1674, to a canonry of Salisbury. In 1676 he obtained the vicarage of St. Martin's in the Fields, and in 1680 was elected to the see of St. Asaph. He was one of the Seven Bishops prosecuted by James II. but in the next reign he was translated to Worcester. He died in 1717. He wrote several pieces against Popery; a Dissertation on Daniel's Prophecy of the seventy weeks; a Discourse of God's way of disposing Kingdoms; an Historical Account of Church Government; a Chronological Account of Pythagoras; a Harmony of the Gospels, and several other works.

DR. SIMON PATRICK,

An English prelate, born in 1626 at Gainsborough in Lincolnshire. He became Fellow of Queen's College, Cambridge, 1648, and took his degree of B.D. 1658, at which time he was vicar of Battersea. In 1662 he was presented to the living of St. Paul's, Covent Garden, where he continued among his parishioners all the time of the plague. In 1666 he took his Doctor's degree at Oxford, and about the same time became Chaplain to the King. In 1672 he was made Prebendary of Westminster, and in 1679 Dean of Peterborough. During the reign of James II. Dean Patrick exerted himself strenuously against Popery, for which in 1689 he was made Bishop of Chichester, from whence in 1691 he was translated to Ely, where he died in 1707. His principal works are, Paraphrases and Commentaries on the Old Testament, as far as the Prophets. A Discourse on the Lord's Supper. The Heart's Ease, or a remedy against troubles. Parable of the Pilgrim, 4to. A Friendly Debate betwixt a Conformist and a Non-Conformist. The Christian Sacrifice. Jesus and the Resurrection justified.

DR. JOHN SCOTT,

A pious divine, was born at Chippenham in Wiltshire, in 1638. He was brought up to a trade, but relinquished it and became a student of New Inn, Oxford, in 1657. In 1677 he was presented to the rectory of St. Peters le Poor, London, and in 1684 was collated to a prebend in St. Paul's Cathedral, when he proceeded to his doctor's degree. He succeeded Dr. Sharp in the rectory of St. Giles's in the Fields, and was also made Canon of Windsor. He died in 1694. Besides Sermons and Controversial Pieces he published a valuable

treatise, entitled the Christian Life. All his works have been printed in 2 folio vols.

DR. WILLIAM SHERLOCK, DEAN OF ST. PAUL'S,

An eminent divine ; was born at Southwark, about 1641. He was educated at Eton, and next at Peterhouse, Cambridge, where he took his Doctor's degree in 1680. His first preferment was the rectory of St. George, Botolph-lane, after which he became successively Prebendary of St. Paul's, Master of the Temple, and Rector of Therfield, in Hertfordshire. At the Revolution, he refused to take the oaths to the new government, for which he was suspended ; but afterwards he complied and obtained, in 1691, the Deanery of St. Paul's. The same year he published a Vindication of the Doctrine of the Trinity, which involved him in a controversy with Dr. South. The Dean died in 1707. He also wrote a Discourse concerning the Knowledge of Christ ; the Case of Resistance to the Supreme Powers ; A Practical Discourse concerning Death ; Discourse on Religious Assemblies ; Discourse on Providence ; On the Happiness of the Good, and Punishment of the Wicked in another World ; a Discourse on Judgment.

DR. WILLIAM STANLEY,

A pious divine ; was born in 1647, at Hinely, in Leicestershire, and educated at St. John's College, Cambridge ; but in 1699 he obtained a Fellowship of Corpus Christi College. In 1684 he was made Prebendary of St. Paul's : in 1689 Canon Residentiary of the same church ; in 1692, Archdeacon of London, and in 1706 Dean of St. Asaph : he died in 1731. Dr. Stanley published some sermons and two tracts, one entitled "The

Devotions of the Church of Rome, compared with those of the Church of England." The other, "The Faith and Practice of the Church of England Man." This last was reprinted in 1807, with an account of the author.

NICHOLAS STRATFORD,

A pious prelate; was born at Hemel Hempstead, in Hertfordshire, 1633, and educated at Trinity College, Oxford, where he obtained a Fellowship. On taking orders, he became Warden of Manchester College; in 1670 was made Prebendary of Lincoln; in 1673 Dean of St. Asaph; and in 1683 Rector of St. Mary, Aldermanbury, London, on which he resigned the Wardenship. In 1689 he was created Bishop of Chester, where he died in 1707. His works are mostly of a controversial cast, against Popery. Bishop Stratford was a zealous promoter of the societies for the reformation of manners.

DR. THOMAS TENISON,

A learned prelate; was born at Cottenham, in Cambridge-shire in 1636. His father was deprived of the living of Topcroft, in Norfolk, during the rebellion, and died in 1671. The son was educated at Norwich, and next at Benedict's College, Cambridge, where he obtained a Fellowship, 1662, and about the same time he became Minister of St. Andrew the Great, in that town. In 1674 he was chosen Minister of St. Peter, Mancroft, at Norwich; and in 1680, being then D.D., he was presented to the Vicarage of St. Martin's-in-the-Fields, where he founded a parochial school and library. He distinguished himself so much against Popery in the reign of James II. that in 1691 he was consecrated Bishop of Lincoln, from whence

he was raised to the see of Canterbury in 1694. He died at Lambeth in 1715. He published a piece against Hobbes ; a Discourse of Idolatry ; The Remains of Lord Bacon ; some Tracts of Sir Thomas Browne, and several Sermons.

DR. JOHN TILLOTSON,

A celebrated prelate ; was the son of a clothier at Sowerby, in Yorkshire, and born there in October 1630. After receiving a grammatical education in his native county, he went to Clare Hall, Cambridge, when he obtained a Fellowship, and took his Master's degree in 1654. Two years after this he became tutor to the son of Edmund Prideaux, Esq., at Ford Abbey, in Devonshire. At the Restoration he conformed to the Established Church, and 1662 was elected Minister of St. Mary, Aldermanbury, but declined accepting it, and was presented to the Rectory of Kedington, in Suffolk, which he resigned on being chosen Preacher to the Society of Lincoln's Inn. In 1664 he was elected Tuesday Lecturer at St. Lawrence Jewry, and in 1666 he preached the sermon at the consecration of Bishop Wilkins, whose daughter-in-law he married. In 1670 he was made Prebendary of Canterbury ; and two years afterwards Dean of that Church. He attended Lord Russell previous to his execution ; and it is remarkable that both the Dean and Dr. Burnet endeavoured to convince that unfortunate nobleman of the sin of resisting the supreme powers. After the Revolution Dr. Tillotson was appointed Clerk of the Closet, and, on the deprivation of Sancroft, was consecrated Archbishop of Canterbury, which ceremony was performed in Bow Church, May 31st, 1691, when there were no less than six prelates, and a great number of the nobility

present. This promotion, however, created him several enemies, and he was by many considered as the author of a schism in the Church of England. He died at Lambeth, Nov. 24, 1694. The Archbishop printed some Sermons and Controversial Tracts against Popery; and his Posthumous works were published for the benefit of his family. The best edition is that in 3 vols. folio, 1742.

MR. THOMAS TULLY,

A learned divine, was born at Carlisle, in 1620. He became a Fellow of Queen's College, Oxford, and in 1642 was appointed Master of the Grammar School at Tetbury, in Gloucestershire. In 1659 he took his degree of Bachelor in Divinity, and was soon after made Principal of Edmund Hall. At the Restoration he took his Doctor's degree, and was presented to the Rectory of Griggleton, in Wiltshire, to which was added the Deanery of Ripon. He died in 1676. He had a controversy with Dr. Bull and Mr. Baxter, on the doctrine of Justification. He published *Logica Apodeictica*; *Enchiridion Didacticum*, cum appendice de *Cæna Domini*; *Justificatio Paulina sine Operibus*.

DR. WILLIAM WAKE,

A learned prelate, was born in 1657, at Blandford, in Dorsetshire. He became a student of Christ Church, Oxford, and took his Master's degree in 1679. In 1682 he was appointed Chaplain to the English Embassy in France, and on his return was chosen Preacher to the Society of Gray's Inn.

In 1686 he had a dispute with Bossuet, on the alterations made by him in his Exposition of the Roman Catholic Faith, contrary to his private judgment. He also wrote several pieces on the Romish Controversy, for which, at the Revolution, he was created Doctor in Divinity at Oxford, and made Canon of Christ Church. In 1693 he published his Translation of the Epistles of the Apostolical Fathers, and in the same year was presented to the Rectory of St. James's, Westminster. After this he had a dispute with Dr. Atterbury, respecting the rights of the Clergy in Convocation. In 1701 Dr. Wake was made Dean of Exeter, and in 1705 advanced to the Bishopric of Lincoln, from whence, in 1716, he was raised to the See of Canterbury. In this station he distinguished himself by his firmness and liberality, for while he opposed the design of Hoadley to abolish the Corporation and Test Acts, he kept up a correspondence with the foreign Protestants on an union with the Churches. But the Archbishop has been grossly calumniated for endeavouring to promote a junction of the English and Gallican Churches, though his object was deserving of praise rather than censure, since had the scheme taken effect, it was thought the Papal power would have sustained a shock nearly as severe as that which weakened it at the Reformation. Archbishop Wake died January 24th, 1737, and was buried at Croydon. His other works are, an Exposition of the Church Catechism, and three volumes of Sermons.

MR. HENRY WHARTON,

A learned divine, was born in 1664, at Worslead, in Norfolk. He went to Caius College, Cambridge, where he took his de-

gree in arts. In 1686 he became amanuensis to Dr. Cave, and in 1688 Chaplain to Archbishop Sancroft, who gave him the vicarage of Minster, in the Isle of Thanet, and the rectory of Cartham. He died March 5th, 1694. His principal works are, a Treatise on the Celibacy of the Clergy; The Enthusiasm of the Church of Rome demonstrated in the Life of Ignatius Loyola; a Defence of Pluralities; *Anglia Sacra, sive Collectio Historiarum*, 2 vols. folio; a Specimen of Errors in Burnet's History of the Reformation, 8vo. To this he prefixed the name of Anthony Harmar. History of the Troubles and Trial of Archbishop Laud, 2 vols. folio; *Historia de Episcopis et Decenis, Londinensibus, &c.*; Sermons, 2 vols. 8vo. with his Life prefixed.

DR. DANIEL WHITBY,

A learned divine, was born at Rushden, in Northamptonshire, in 1638. He became a scholar of Trinity College, Oxford, where, in 1664, he was elected to a Fellowship. For his ability in attacking some Popish writers, Bishop Ward gave him a Prebend in the church of Salisbury, and afterwards the Precentorship with the Rectory of St. Edmund in that city. He now took his Doctor's degree, but in 1682 he fell under censure for publishing a treatise on the "Five Points," controverted between the Calvinists and Armenians, 8vo. 1710.

DR. JOHN WILLIAMS,

A learned prelate, born in Northamptonshire, 1634. He took his degrees at Magdalen Hall, Oxford, and in 1673 was collated to the rectory of St. Mildred's, in the Poultry, to

which was added a Prebend in the Church of St. Paul's. After the Revolution, he was promoted to a Prebend of Canterbury, and in 1696 advanced to the Bishopric of Chichester. He died 1709. His works are, Sermons preached at Boyle's Lecture ; History of the Gunpowder Treason ; and some Tracts against the Papists and Socinians.

NAMES OF COUNCILS,

REFERRED TO AND QUOTED IN THE "PRESERVATIVE"
AND OTHER CONTROVERSIAL WORKS.

Ancient Names.	Modern Names.	Locality.
Abrincense	Avranches	France
Æduense	Autun	France
Ænhamense	Enham	England
Apud Sanctum Ægidium	St. Gilles	France
Agathense	Agde	France
Agaunense	St. Maurice	France
Albiense	Albi	Languedoc
Altheimense	Althem	Alsace
Altinense	Altino	Italy
Andegavense	Angers	Anjou
Ansanum	Anse	France
Aquiliense	Aquilea	Italy
Aquense	Aix	Provence
Aquisgranense	Aix-la-Chapelle	Germany
Arausicanum	Orange	Provence
Arelatense	Arles	Provence
Armachiense	Armagh	Ireland
Arrebatense	Arras	France

Ancient Names.	Modern Names.	Locality.
Arvernense	Auvergne	France
Asturicense	Astorga	Spain
Attiniacense	Attigni	Champagne
Audomarense	St. Omer	Artois
Augustanum	Augsburg	Suabia
Aurelianense	Orleans	France
Auscense	Auch	Gascony
Autissiodorense	Auxerre	France
Avenionense	Avignon	Provence
Balgenciacense	Beaugenci	France
Barcinonense	Barcelona	Spain
Barense	Barion	The Adriatic
Basiliense	Basle	Switzerland
Becanceldense	Bapchild	Kent
Belvacense	Beauvais	France
Berghamstedense	Banstead	Kent
Biterrense	Besiers	Languedoc
Bituricense	Bourges	Guienne
Bonnense	Bonn	Germany
Bononiense	Bologna	Italy
Bostrenun	Bousserelt	Arabia
Bracarense	Braga	Portugal
Brandanfordiense	Brentford	England
Brixiense	Briss	Italy
Burdegalense	Bordeaux	France
Cabiloneuse	Chalons sur Saône	France
Cadomense	Caen	Normandy
Cæsaraugustanum	Sarragossa	Spain
Calense	Chetles	on the Maine
Calchutense	Kelchell	Lancaster
Calnense	Calne	Wiltshire
Cameracense	Cambrai	French Flanders

Ancient Names.	Modern Names.	Locality.
Cantuariense	Canterbury	Kent
Carisiacense	Chiersy, or Cressy	on the Serre
Carnotense	Chartres	France
Carpentoractense	Carpentras	France
Carrofense	Charroux	Poitou
Cassiliense	Cashel	Ireland
Apud Castrum Gon- teriense	Château-Gontier	on the Maine
Apud Castrum Theo- doriense	Château Thierri	France
Catalaunense	Chalons sur Marne	Champagne
Cenomanense	Mans	Maine
Cirtense	Certes, or Constan- tine	Numidia
Claramontanum	Clermont	Auvergne
Clipiacense	Clichy, near Paris	on the Seine
Cloveshonense	Cloveshoo	England
Coloniense	Cologne	on the Rhine
Compendiense	Compiègne	France
Complutense	Alcala	Toledo
Confluentinum	Coblentz	on the Rhine
Constantiense	Constance	Germany
Copriniacense	Cognac	France
Cordubense	Cordova	Spain
Coyacense	Coyaco	Asturia
Dertusanum	Tortosa	Catalonia
Diamperense	Diamper	Coromandel
Apud S. Dionysium	S. Denys	near Paris
Divionense	Dijon	Burgundy
Duziacense	Douzi	Champagne
Eboracense	York	England
Ebredunense	Embrun	France

Ancient Names.	Modern Names.	Locality.
Eliberitanum	Elvira	Spain
Emeritense	Merida	Spain
Engilenheimense	Engelheim	
Epaonense	Epaone	Provence
Erphordiense	Erfort	Thuringia
Exoniense	Exeter	England
Finchalense	Finchal	England
Finibus, or apud S. Macram	Fimes	Champagne
Floriacense	Abbey of Fleury	France
Forojuliense	Friuli	Istria
Francofordiense	Francfort	on the Maine
Frideslariense	Frislat	
Fussallanense	Fussel	Spain
Fuxense	Foix	Languedoc
Apud S. Genesium	S. Genez	near Lucca
Gentiliacense	Gentilly	near Paris
Gerundense	Gerona	Catalonia
Glocestriense	Gloucester	England
Grateleanum	Grateley	England
Hafniense	Copenhagen	Denmark
Hedtfeldense	Hatfield	Hertfordshire
Helenense	Elne	Rousillon
Herbipolense	Wurzburg	on the Maine
Herudfordiense	Hertford	Herudfordiense
Hierosolymitanum	Jerusalem	Palestine
Hispalense	Seville	Andalusia
Ilerdense	Lerida	Catalonia
Insulanum	Lille	Provence
Jaccetanum	Jaca	Arragon
Jotrense	Tonarre	near the Maine
Juliobonense	Lillebonne	Normandy

Ancient Names.	Modern Names.	Locality.
Kingsburiense	Kingsbury	Dorsetshire
Kingstoniense	Kingston	on the Thames
Kirtlingtoniense	Kirtlington	England
Lambethense	Lambeth	near London
Lanciciense	Lanciski	Poland
Landavense	Landaff	Glamorganshire
Langesiense	Langeais	Tourraine
Lateranense	Lateran	The first Patriarchal Church of Rome, now Church of St. John
Latiniacense	Lagni	on the Maine
Laudunense	Laon	Picardy
Lauriacense	Lorris	Anjou
Laudense	Lodi	Lombardy
Lausdunense	Loudan	Poitou
Legionense	Leon	Spain
Lemovicense	Limoges	Limosin
Leodiense	Liege	on the Meuse
Lexoviense	Lisieux	Normandy
Lincolniense	Lincoln	England
Lincopense	Linkoping	Gothland
Lingonense	Langres	Champagne
Liptinense	Leptines	Hainault
Lucense	Lugo	Galicia
Lugdunense	Lyons	France
Lumbariense	Lomberg	Languedoc
Lutitia	Paris	France
Magalonense	Maguelona	Island on the coast of Languedoc
Magdunense	Mehun	on the Loire
Magfeldense	Maghfield	Mayfield, England
Mantalense	Matuala	Dauphiné

Ancient Names.	Modern Names.	Locality.
Mantuanum	Mantua	Lombardy
Marchiacense	Marsiac	Gascony
Massiliense	Marseilles	Provence
Matisconense	Macon	Burgundy
Madritense	Madrid	Spain
Apud S. Maxen- tium	S. Maxent	France
Mechliniense	Malines	Belgium
Mediolanense	Milan	Lombardy
Meldense	Meaux	on the Maine
Melodunense	Melun	near Paris
Melphitanum	Melfi	Naples
Memphiticum	same with Cairo	Egypt
Mertonense	Merton	England
Metense	Metz	Lorraine
Moguntinum	Mayence	on the Rhine
Motispessulani	Montpellier	Languedoc
Montis, S. Mariæ Tardanensis	Mount S. Marie	near Paris
Moscoviense	Moscow	Russia
Mosomense	Mouson	Champagne
Mutinense	Modena	Lombardy
Nannetense	Nantes	Bretagne
Narbonense	Narbonne	Languedoc
Neapolitanum	Napoli	Palestine
Nemausense	Nismes	Languedoc
Nesterfeldense	Nesterfield	England
Niddanum	River Nid	Northumberland
Noviomense	Noyon	Isle of France
Oscense	Huesca	Arragon
Oslaveslense	Oslaveslen	Kingdom of Mercia
Ovetense	Oviedo	Asturias

Ancient Names.	Modern Names.	Locality.
Oxoniense	Oxford	England
Paderbonense	Paderborn	Westphalia
Palentinum	Palencia	Spain
Pampilonense	Pampeluna	Navarre
Patavinum	Padua	Italy
Pennæfidelis	Pennafiel	Old Castille
Perthense	Perth	Scotland
Phareuse	Whitby	Yorkshire
Pictavense	Poitiers	France
Pippevellense	Pipwell Abbey	Northamptonshire
Pisanum	Pisa	Tuscany
Pisciaceuse	Poissi	France
Pistense	Pistres	near the Seine
Placentinum	Placenza	Lombardy
Apud Pontem	Ponk-Audemer	Normandy
Posoniense	Presburg	Hungary
Pragense	Prague	Bohemia
Ad Quercum	The Oak	A place near Chalcedon, in Bithynia
Quintinopolitanum	S. Quentin	Vernandois
Radingense	Reading	Berkshire
Ratisponense	Ratisbone	on the Danube
Ravennate	Ravenna	on the Adriatic
Redonense	Rennes	Bretagne
Regense	Riez	Provence
Remense	Rheims	Champagne
Rigense	Riga	Livonia
Rochingamense	Rockingham	Northampton
Roffeuse	Rochester	Kent
Rotomagense	Rouen	Normandy
Salegunstadiense	Selengsted	Monastery in Franconia

Ancient Names.	Modern Names.	Locality.
Salisburgense	Salzburg	Austria
Salmuriense	Saumur	Anjou
Santonense	Sanites	France
Ad. Saponarias	Savonieres	Lorraine
Sarumense	Salisbury	England
Sauriciacense	Soreze	An Abbey in Langue- doc
Scheningiense	Schenning	Sweden
Sedenense	Scone	Scotland
Seduncense	Syon	on the Rhone
Senense	Sienna	Tuscany
Senonense	Sens (Senlis)	Burgundy (Valois)
Spalatrense, or Cya- drense	Spalatro (Siponto)	Dalmatia
Sparnacense	Epernay	on the Maine
Spoletanum	Spoletto	States of the Church
Stampense	Estampes	France
Suessionense	Soissons	France
Sutrinum	Sutri	Tuscany
Synadense	Synnada	Phrygia
Tarraconense	Tarragona	Spain
Taurinense	Turin	Piedmont
Apud Theodonis Villam	Thionville	Luxemburg
Apud S. Theodori- cum	S. Thierry	
Ticinense	Pavia	Milan
Toletanum	Toledo	Spain
Tolasanum	Toulouse	France
Tranense	Trani	Naples
Trecense	Troyes	on the Seine
Tremoniense	Dormond	Westphalia

Ancient Names.	Modern Names.	Locality.
Trenorchianum	Tourans	on the Saone
Trevireuse	Treves	on the Moselle
Triburiense	Formerly a palace of the Kings of France	on the Rhine
Tridentinum	Trent	Germany
Trosteianum	Trosby	
Tullense	Toul	Lorraine
Turonense	Tours	France
Tusiaceuse	Tousi	near Toul
Unienoviense	Uwienoca	Poland
Valentinum Galliæ	Valence	Dauphiny
Valentinum Hisp.	Valencia	Spain
Vallisoletanum	Valladolid	Spain
Vasense	Vaison	Provence
Vaurense	Lavaur	Languedoc
Veneticum	Vannes	Bretagne
Venetum	Venice	Italy
Vercellense	Vercellcs	Piedmont
Vermeriense	Verberie	Valois
Vernense	Vernon sur Seine	
Verulamienſe	St. Alban's	Herts
Vezeliacense	Vezelai	on the frontiers of Burgundy
C. Vesontionense, or Bisuntinenſo	Bezançon	on the Doux.
Vindobonense, or C. Viennense, in Austria	Vienna	Austria *
Vienſe	Vienne	on the Rhone
Vigoniense	Worcester	England

Ancient Names.	Modern Names.	Locality.
Vintoniense	Winchester	Hampshire
Virdunense	Verdun	Lorraine
Vormatiense, or C. apud Guarmatiam	Worms	Germany
Vratislaviense	Breslau	Silesia
Westmonasteriense	Westminster	England
Windlesoriense	Windsor	England

COUNCILS AND DATES.

AQUILEIA, A.D. 1409, by Gregory XII., during the efforts to depose him, which were made at Pisa.⁴ He pronounced sentence against Pedro de Luna and Alexander V., whom he declared to be schismatical, and their elections null and void.

ARIMINI, A.D. 359, by order of the Emperor Constantius.

BASLE, A.D. 1431—1442, convoked by Martin V., to meet at Pavia; transferred to Sienna, and thence to Basle; its primary object was union between the Greek and Roman Churches, and reformation of the Church in Greece and in the East.

CHALCEDON, A.D. 451, against the Eutychians and Nestorians, the fourth Œcumenical Council.

CONSTANCE, A.D. 1414, by Pope John XXIII., in accordance with a writ from the Emperor Sigismund; to put an end to the schism occasioned by several claimants to the Popedom. There were three Popes, *viz.* Balthasar Cossa, or John XXIII.; Pedro de Luna, Benedict XIII.; and Angelo Corrario, Gregory XII. To take cognizance also of Wickliffe and his views.

CONSTANTINOPLE, A.D. 381, Second Œcumenical Council, convoked by the Emperor Theodosius.

CONSTANTINOPLE, A.D. 553, Fifth Œcumenical Council, convoked by the Emperor Justinian.

CONSTANTINOPLE, A.D. 680, Sixth Œcumenical Council, convened by Constantine Pogonatus, to put down the heresy of the Monothelites.

CONSTANTINOPLE, or TRULLAN,^{*} A.D. 692, called the Council of Trullo, and also Concilium Quinesextum; called by the former name from being held in the "Dome" Chapel of the Palace, and by the latter as being a supplement to the Fifth and Sixth General Councils.

CONSTANTINOPLE, A.D. 754.

CONSTANTINOPLE, or NICE, A.D. 787, broken up by violence and disorder.

CONSTANTINOPLE, A.D. 861.

CONSTANTINOPLE, A.D. 869.

CONSTANTINOPLE, A.D. 879.

EPHESUS, A.D. 431, Third General Council against Nestorius, who repudiated *θεοτοκος*, a title given by others to the Virgin Mary.

EPHESUS, A.D. 449, called Latrocinium; at which Flavianus, Bishop of Constantinople, was treated by the party of Eutyches with such violence that he died. Dioscurus, Bishop of Alexandria, jumped upon his brother bishop, while the monks kicked him.

FERRARA, A.D. 1438, called by Eugene VI.

FLORENCE, A.D. 1439, a continuation of Ferrara.

LATERAN, A.D. 1123, by Calixtus II. Present, 300 bishops and 600 abbots.

LATERAN, A.D. 1139, convened by Pope Innocent II. One thousand archbishops, bishops, and abbots were present.

LATERAN, A.D. 1179. Pope Alexander III.: called Eleventh General Council.

LATERAN, A.D. 1215. Pope Innocent III.: commonly called Twelfth General Council. Reasons of Assembly, the evils of the Church and immorality of the clergy.

LATERAN, A.D. 1512. Pope Julius II. : began May 10, 1512, and dissolved, March, 1517, under Leo X.

LAUSANNE, A.D. 1449. Felix V.

LYONS, A.D. 1245, called Thirteenth General Council. Gregory IX.

LYONS, A.D. 1274, called Fourteenth General Council. Gregory X.

MILAN, A.D. 346, 390, Ambrose presiding. 451, convoked by Eusebius. 1271. 1565. 1576.

NICE, A.D. 325, First General Council, by order of Constantine, to deal with the Arian heresy. Three hundred and eighteen bishops present.

NICE II., A.D. 787, commonly called Seventh General Council; by the Empress Irene, and her son Constantine.

PAVIA, A.D. 850, Emperor Louis. 876, Charles the Bold.

PISA, A.D. 1409, to put an end to the schism between Benedict XIII. and Gregory XII.

PISA, A.D. 1511, at the desire of Louis XII. of France.

SARDICA, A.D. 347, by command of the Emperors Constantinus and Constans.

SIENNA, A.D. 1423, held first at Pavia.

TRENT, A.D. 1545, commonly called General—first convoked June 2, 1536, by Paul III. See Father Paul Sarpi's history—Pallavicini's, &c.

VIENNE, A.D. 1311, commonly called the Fifteenth General Council, under Clement V.

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THE END.

SUPPLEMENT
TO
GIBSON'S PRESERVATIVE FROM
POPERY.

It is proposed to select a few of the most valuable and important treatises on the Roman Controversy, partly prior, and partly subsequent to those collected by Bishop Gibson.

Many of these are scarce, and most of them of which recent editions have appeared have not the advantage of references verified, and so quoted as to be easily reached in the original sources.

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with the references verified, which has not been done in any previous edition, and the text compared with that of the earliest and latest editions.

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